

SPIRITUAL TELEGRAPH

FIRESIDE PREACHER

"THE AGITATION OF THOUGHT IS THE BEGINNING OF WISDOM."

CHARLES PARTRIDGE, PUBLISHER, 37 PARK ROW.—TERMS, TWO DOLLARS PER ANNUM, IN ADVANCE; SINGLE COPIES, FIVE CENTS.

VOL. VIII.—NO. 35.

NEW YORK, SATURDAY, DECEMBER 24, 1859.

WHOLE NO. 399.

THE TELEGRAPH AND PREACHER.

PRICE:

One Year, strictly in advance (if registered at the risk of publisher).	\$2 00
Six Months.	1 00
Three Months.	50
Club Price of 10 or upward, per annum.	1 50
To city subscribers, it delivered.	2 50
Single Copies.	5
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Europe.	3 00

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Whoever receives this paper and is not a subscriber, may be assured that some kind friend who is desirous that he may become a patron, has taken the pains to furnish us with his address, with a request that we should mail him a copy, which we cheerfully do, hoping it will be the pleasure of the receiver to become a subscriber. The one who has suffered their subscription to expire, may consider the receipt of this paper after wards a solicitation for the continuance of their patronage, and their pecuniary support of our endeavors.

Our contemporaries of the Press who would like to have this paper sent to them, are reminded that the special terms to which these columns are chiefly devoted, are such as to render secular papers of little value to us. Nevertheless we shall be happy to send this paper to all journals which come to us with an occasional notice, marked.

This paper is not given to light reading, in the form of seductive and exciting stories; neither is it cramped by allegiance to any sect or party. On the contrary, it is the organ of a free interchange of experiences and inspirations, as connected with significant current phenomena, and is the vehicle of new and earnest thoughts, respectfully uttered by all, on all subjects tending to instruct and elevate mankind. It is especially concerned in the evolution of truth tending to practical reforms in the social, moral, intellectual, governmental and religious departments of human life. Hence it relies for its support on all those who are willing that truth shall prevail, and that practical righteousness shall be inaugurated among men. We recommend to all our patrons to keep and bind up these volumes for reference, and as the most important records of current unfoldments and the deepest, most earnest and most progressive thoughts of the age.

[From the Westminster Review.]

WHAT KNOWLEDGE IS OF MOST WORTH.

Happily that all important part of education which goes to secure direct self preservation, is in great part already provided for. Too momentous to be left to our blundering, Nature takes it into her own hands. While yet in its nurse's arms, the infant, by hiding its face and crying at the sight of a stranger, shows the dawning instinct to attain safety by flying from that which is unknown and may be dangerous; and when it can walk, the terror it manifests if an unfamiliar dog comes near, or the screams with which it runs to its mother after any startling sight or sound shows this instinct further developed. Moreover, knowledge subserving direct self preservation is that which it is chiefly busied in acquiring from hour to hour. How to balance its body; how to control its movements so as to avoid collisions; what objects are hard, and will hurt if struck; what objects are heavy, and injure if they fall on the limbs; which things will bear the weight of the body, and which not; the pains inflicted by fire, by missiles, by sharp instruments—these, and various other pieces of information needful for the avoidance of death or accident, it is ever learning. And when, a few years later, the energies go out in running, climbing and jumping, in games of strength and games of skill, we see in all these actions by which the muscles are developed, the perceptions sharpened, and the judgment quickened, a preparation for the safe conduct of the body among surrounding objects and movements, and for meeting those greater dangers that occasionally occur in the lives of all. Being thus, as we say, so well cared for by Nature, this fundamental education needs comparatively little care from us. What we are chiefly called upon to see is, that there shall be free scope for gaining this experience, and receiving this discipline—that there shall be no such thwarting of Nature as that by which stupid schoolmistresses commonly prevent the girls in their charge from the spontaneous physical proclivities they would indulge in, and so render them comparatively incapable of taking care of themselves in circumstances of peril.

This, however, is by no means all that is comprehended in the education that prepares for direct self preservation. Besides guarding the body against mechanical damage or destruction, it has to be guarded against injury from other causes—against the disease and death that follow breaches of physiologic law. For complete living it is necessary, not only that sudden annihilations of life shall be warded off, but also that there shall be escaped the incapacities and the slow annihilation which unwise habits entail. As, without health and energy, the industrial, the parental, the social, and all other activities become more or less impossible, it is clear that this secondary kind of direct self preservation is only less important than the primary kind, and that knowledge tending to secure it should rank very high.

It is true that here, too, guidance is in some measure readily supplied. By our various physical sensations and desires, Nature has insured a tolerable conformity to the chief requirements. Fortunately for us, want of food, great heat, extreme cold, produce promptings too peremptory to be disregarded. And would men habitually obey these and all like promptings when less strong, comparatively few evils would arise. If fatigue of body or brain were in every case followed by desistance; if the oppression produced by a close atmosphere always led to ventilation; if there were no eating with-

out hunger, or drinking without thirst; then would the system be but seldom out of working order. But so profound an ignorance is there of the laws of life, that men do not even know that their sensations are their natural guides, and (when not rendered morbid by long-continued disobedience) their trustworthy guides. Nay, not only are they mostly ignorant of this truth, but they actually deny it when propounded to them. Judging from various prevalent ascetic doctrines, the current belief would seem to be that our sensations exist not for our guidance, but for our misguidance, and should be thwarted as much as possible. So that though, to speak teleologically, Nature has provided efficient safeguards to health, lack of knowledge makes them in a great measure useless.

If any one doubts the importance of an acquaintance with the fundamental principles of physiology as a means to complete living, let him look around and see how many men and women he can find in middle or later life who are thoroughly well. Occasionally only do we meet with an example of vigorous health continued to old age; hourly do we meet with examples of acute disorder, chronic ailment, general debility, premature decrepitude. Scarcely is there one to whom you put the question, who has not, in the course of his life, brought upon himself illness which a little knowledge would have saved him from. Here is a case of heart disease consequent on a rheumatic fever that followed reckless exposure. There is a case of eyes spoiled for life by over-study. Yesterday the account was of one whose long-enduring lameness was brought on by continuing, spite of the pain, to use a knee after it had been slightly injured. And to day we are told of another who has had to lie by for years, because he did not know that the palpitation he suffered from resulted from over-taxed brain. Now we hear of an irreparable injury that followed some silly feat of strength, and again, of a constitution that has never recovered from the effects of excessive work needlessly undertaken—while on all sides we see the perpetual minor ailments which accompany feebleness. Not to dwell on the actual pain, the weariness, the gloom, the waste of time and money thus entailed, only consider how greatly ill-health hinders the discharge of all duties—makes business often impossible, and always more difficult; produces an irritability fatal to the right management of children; puts the functions of citizenship out of the question, and makes amusement a bore. Is it not clear that the physical sins—partly our forefathers' and partly our own—which produce this ill-health, deduct more from complete living than anything else? and to a great extent make life a failure and a burden instead of a benefaction and a pleasure?

To all which add the fact that life, besides being thus immensely deteriorated, is also cut short. It is not true, as we commonly suppose, that a disorder or disease from which we have recovered leaves us as before. No disturbance of the normal course of the functions can pass away and leave things exactly as they were. In all cases a permanent damage is done—not immediately appreciable, it may be, but still there; and along with other such items which Nature, in her strict account-keeping, never drops, will tell against us to the inevitable shortening of our days. Through the accumulation of small injuries it is that constitutions are commonly undermined, and break down long before their time. And if we call to mind how far the average duration of life falls below the possible duration, we see how immense is the loss. When, to the numerous partial deductions which bad health entails,

we add the great final deduction, it results that ordinarily more than one-half of life is thrown away.

Hence, knowledge which subserves direct self-preservation by preventing this loss of health, is of primary importance. We do not contend that possession of such knowledge would by any means wholly remedy the evil. For it is clear that in our present phase of civilization men's necessities often compel them to transgress. And it is further clear that, even in the absence of such compulsion, their inclination would frequently lead them, spite of their knowledge, to sacrifice future good for present gratification. But we do contend that the right knowledge impressed in the right way would effect much, and we further contend that as the laws of health must be recognized before they can be fully conforming to the imperative of such knowledge must precede a more rational living, come when that may. We note that as vigorous health and its accompanying high spirits are larger elements of happiness than any other things whatever, the teaching how to maintain them is a teaching that yields in moment to no other whatever. And therefore we assert that such a course of physiology is as needful for the comprehension of its general truths, and their bearings on daily conduct, is an all essential part of a rational education.

Strange that this assertion should need making! Stranger still that it should need defending! Yet are there not a few by whom such a proposition will be received with something approaching to derision? Men who would blush if caught saying, I, *Hygieia* instead of *Iphigeneia*, or would resent as an insult any imputation of ignorance respecting the fabled labors of a fabled demi-god, show not the slightest shame in confessing that they do not know where the *Hastachian* tubes are, what are the actions of the spinal chord, what is the normal rate of pulsation, or how the lungs are inflated. While anxious that their sons should be well up in the superstitions of two thousand years ago, they care not that they should be taught anything about the structure and functions of their own bodies. Nay, would even disapprove such instruction. So overwhelming is the influence of established routine! So terrible in our education does the ornamental override the useful!

We need not insist on the value of that knowledge which aids in direct self-preservation by facilitating the gaining of a livelihood. This is admitted by all, and, indeed, by the mass is perhaps too exclusively regarded as the end of education. But while every one is ready to endorse the abstract proposition that instruction fitting youths for the business of life is of high importance, or even to consider it of supreme importance; yet scarcely any inquire what instruction will so fit them. It is true that reading, writing and arithmetic are taught with an intelligent appreciation of their uses, but when we have said this we have said nearly all. While the great bulk of what else is acquired has no bearing on the industrial activities, an immensity of information that has a direct bearing on the industrial activities is entirely passed over.

For, leaving out only some very small classes, what are all men employed in? They are employed in the production, preparation, and distribution of commodities. And on what does efficiency in the production, preparation, and distribution of commodities depend? It depends on the use of methods fitted to the respective natures of these commodities; it depends on an adequate knowledge of their physical, chemical, or vital properties, as the case may be; that is, it depends on Science. This order of knowledge, which is in great part ignored in our school courses, is the order of knowledge underlying the right performance of all those processes by which civilized life is made possible. Undeniable as is this truth, and thrust upon us as it is at every turn, there seems to be no living consciousness of it; its very familiarity makes it unregarded. To give due weight to our argument, we must, therefore, realize this truth to the reader by a rapid review of the facts.

For all the higher arts of construction, some acquaintance with mathematics is indispensable. The village carpenter, who, lacking rational instruction, lays out his work by empirical rules learned in his apprenticeship, equally with the builder of a Britannia Bridge, makes hourly reference to the laws of quantitative relations. The surveyor on whose survey the land is purchased; the architect in designing a mansion to be built on it; the builder in preparing his estimates; his foreman in laying out the foundations; the mason in cutting the stones, and the various artisans who put up the fittings, are all guided by geometrical truths. Railway making is regulated from beginning to end by mathematics; alike in the preparation of plans and sections; in staking out the line; in the mensuration of cuttings and embankments; in the designing, estimating, and building of bridges, culverts, viaducts, tunnels, stations. And similarly with the harbors, docks, piers, and various engineering and architectural works that fringe the coasts and overspread the face of the country; as well as the mines that run underneath it. Out of geometry, too, as applied to astronomy, the art of navigation has grown; and so, by this science, has been made possible that enormous foreign commerce which supports a large part of our population, and supplies us with many necessities and most of our luxuries. And now-a-days even the farmer, for the correct laying out of his drains, has recourse to the level-

that is, to geometrical principles. When from these divisions of mathematics which deal with *point* and *number*, some small smattering of which is given in schools, we turn to that other division which deals with *force*, of which even a smattering is scarcely ever given, we meet with another large class of activities which this science provides cover. On the application of rational mechanics depends the success of nearly all modern manufacture. The properties of the lever, the wheel and axle, etc., are involved in every machine. Every machine is a solidified mechanical theorem; and to machinery in these times we owe nearly all production. Trace the history of the breakfast roll. The soil out of which it came was drained with machine made tiles; the surface was turned over by a machine; the seed was put in by a machine; the wheat was reaped, thrashed, and winnowed by machines; by machinery it was ground and bolted, and had the flour been sent to the port, it might have been made into biscuits by a machine. Look round the room in which you sit. If modern, probably the bricks in its walls were machine made; by machinery the flooring was sown and planed, the mantel shelf sawn and polished, the paper hangers made and printed; the veneer on the table, the turned legs of the chairs, the carpets, the curtains, are all products of machinery. And your clothing, plain, figured, or printed, is it not wholly woven, nay, perhaps even sewed, by machinery? And the volume you are reading are not its leaves fabricated by one machine, and covered with these words by another? Add to which that for the means of distribution over both land and sea, we are similarly indebted. And then, let it be remembered that according as the principles of mechanics are well or ill used to these ends, comes success or failure, individual and national. The engineer who misapplies his formulae for the strength of materials, builds a bridge that breaks down. The manufacturer whose apparatus is badly devised cannot compete with another whose apparatus wastes less in friction and inertia. The ship builder adhering to the old model, is outtailed by one who builds on the mechanically justified wave-line principle. And as the ability of a nation to hold its own against other nations depends on the skilled activity of its units, we see that on such knowledge may turn the national fate. Judge, then, the worth of mathematics.

Pass next to physics. Joined with mathematics, it has given us the steam-engine, which does the work of millions of laborers. That section of physics which deals with the laws of heat, has taught us how to economize fuel in our various industries; how to increase the produce of our smelting furnaces by substituting the hot-air for the cold blast; how to ventilate our mines; how to prevent explosions by using the safety-lamp; and, through the thermometer, how to regulate innumerable processes. That division which has the phenomena of light for its subject, gives eyes to the old and the myopic; aids, through the microscope, in detecting diseases and adulterations, and by improved lighthouses prevents shipwrecks. Researches in electricity and magnetism have saved incalculable life and property by the compass; have subserved sundry arts by the electrolyte; and now, in the telegraph, have supplied us with the agency by which, for the future, all mercantile transactions will be regulated, political intercourse carried on, and perhaps national quarrels often avoided. While in the details of indoor life, from the improved kitchen-range up to the stereoscope on the drawing-room table, the applications of advanced physics underlie our comforts and gratifications.

Still more numerous are the bearings of chemistry on those activities by which men obtain the means of living. The bleacher, the dyer, the calico-printer, are severally occupied in processes that are well or ill done according as they do or do not conform to chemical laws. The economical reduction from their ores of copper, tin, zinc, lead, silver, iron, are in a great measure questions of chemistry. Sugar-refining, gas-making, soap-boiling, gun-powder manufacture, are operations all partly chemical, as are also those by which are produced glass and porcelain. Whether the distiller's work stops at the alcoholic fermentation or passes into the acetous, is a chemical question on which hangs his profit or loss; and the brewer, if his business is sufficiently large, finds it pay to keep a chemist on his premises. (Glance through a work on technology, and it becomes at once apparent that there is now scarcely any process in the arts or manufactures over some part of which chemistry does not preside. And then, lastly, we come to the fact that in these times, agriculture, to be profitably carried on, must have like guidance. The analysis of manures and soils; their adaptations to each other; the use of gypsum or other substance for fixing ammonia; the utilization of coprolites; the production of artificial manures: all these are boons of chemistry which it behoves the farmer to acquaint himself with. Be it in the lucifer match, or in disinfected sewerage, or in photographs: in bread made without fermentation, or perfume extracted from refuse, we may perceive that chemistry affects all our industries, and that, by consequence, knowledge of it concerns every one who is directly or indirectly connected with our industries.

And then the science of life—biology; does not this, too, bear fundamentally upon these processes of indirect self-preservation? With what we ordinarily call manufactures, it has, indeed, little connection; but with the all essential manu-

facture—that of food—it is inseparably connected. A man endure must conform its methods to the phenomena of vegetable and animal life, it follows necessarily that the science of these phenomena in the rational basis of agriculture. Various biological truths have indeed been empirically established and acted upon by farmers while yet there has been no conception of them as science; such as that particular manures are suited to particular plants; that crops of certain kinds suit the soil for other crops; that horses cannot do good work on poor food; that such and such diseases of cattle and sheep are caused by such and such conditions. These, and the every-day knowledge which the agriculturist gains by a process resembling the right management of plants and animals, constitute his stock of biological facts, on the largeness of which greatly depends his success. And as these biological facts, scanty, indefinite, rudimentary though they are, and him so essentially, judge what must be the value to him of such facts when they become positive, definite and exhaustive. Indeed, even now we may see the benefits that animal biology is conferring on him. The truth that the production of animal heat implies waste of substance, and that, therefore, preventing loss of heat prevents the need for extra food—a pure, theoretical conclusion—now guides the fattening of cattle; it is found that by keeping cattle warm, fodder is saved. Particularly with respect to variety of food. The experiments of physiologists have shown that not only is change of diet beneficial, but that digestion is facilitated by a mixture of ingredients in each meal, both which truths are now influencing cattle feeding. The discovery that a disorder known as "the staggers," of which many thousands of sheep have died annually, is caused by an entozoon which preys on the brain; and that, if the creature is extracted through the softened place in the skull which marks its position, the sheep usually recovers, is another debt which agriculture owes to biology. When we observe the marked contrast between our farming and farming on the Continent, and remember that this contrast is mainly due to the far greater influence science has had upon farming here and there; and when we see how, daily, competition is making the adoption of scientific methods more general and necessary, we shall rightly infer that very soon agricultural success in England will be impossible without a competent knowledge of animal and vegetable physiology.

Yet one more science have we to note as bearing directly on industrial success—the Science of Society. Without knowing it, men who daily look at the state of the money market, glance over price-currents, discuss the probable crops of corn, cotton, sugar, wool, silk; weigh the chances of war, and trace all those data decide on their mercantile operations, are students of social science; empirical and blundering students, it may be, but still, students who gain the prizes or are plucked of their profits, according as they do or do not reach the right conclusion. Not only the manufacturer and the merchant must guide their transactions by calculations of supply and demand, based on numerous facts and tacitly recognizing sundry general principles of social action, but even the retailer must do the like, his prosperity very greatly depending upon the correctness of his judgments respecting the future wholesale prices and the future rates of consumption. Manifestly, all who take part in the entangled commercial activities of a community, are vitally interested in understanding the laws according to which those activities vary.

Thus, to all such as are occupied in the production, exchange, or distribution of commodities, acquaintance with science in some of its departments is of fundamental importance. Whoever is immediately or remotely implicated in any form of industry (and few are not) has a direct interest in understanding something of the mathematical, physical, and chemical properties of things; perhaps, also, has a direct interest in biology. Whether he does or does not succeed well in that indirect self-preservation which we call getting a good livelihood, depends in a great degree on his knowledge of one or more of these sciences; not, it may be, a rational knowledge, but still a knowledge, though empirical. For what we call learning a business, really implies learning the science involved in it, though not, perhaps, under the name of science. And hence a grounding in science is of great importance, both because it prepares for all this, and because rational knowledge has an immense superiority over empirical knowledge. Moreover, not only is it that scientific culture is requisite for each, that he may understand the *how* and the *why* of the things and processes with which he is concerned as maker or distributor, but it is often of much moment that he should understand the *how* and the *why* of various other things and processes. In this age of joint-stock undertakings, nearly every man above the laborer is interested as capitalist in some other occupation than his own, and, as thus interested, his profit or loss often depends on his knowledge of the sciences bearing on this other occupation. Here is a mine, in the sinking of which many shareholders ruined themselves from not knowing that a certain fossil belonged to the old red sandstone, below which no coal is found. Not many years ago £20,000 was lost in the prosecution of a scheme for collecting the alcohol that distills from bread in baking, all which would have been saved to the subscribers, had they known that less than a hundredth part by weight of the flour is changed in

fermentation. Numerous attempts have been made to construct electro-magnetic engines, in the hope of superseding steam; but had those who supplied the money understood the general law of the correlation and equivalence of forces, they might have had better balances at their bankers. Daily are men induced to aid in carrying out inventions which a mere tyro in science could show to be futile. Scarcely a locality but has its histories of fortunes thrown away over some impossible project.

And if already the loss from want of science is so frequent and so great, still greater and more frequent will it be to those who hereafter lack science. Just as fast as productive processes become more scientific, which competition will inevitably make them do, and just as fast as joint-stock undertakings spread, which they certainly will, so fast will scientific knowledge grow necessary to every one.

That which our school-courses leave almost entirely out, we thus find to be that which most nearly concerns the business of life. All our industries would cease, were it not for that information which men begin to acquire as they best may after their education is said to be finished. And were it not for this information, that has been from age to age accumulated and spread by unofficial means, these industries would never have existed. Had there been no teaching but such as is given in our public schools, England would now be what it was in feudal times. That increasing acquaintance with the laws of phenomena which has through successive ages enabled us to subjugate nature to our needs, and in these days gives the common laborer comforts which a few centuries ago kings could not purchase, is scarcely in any degree owed to the appointed means of instructing our youth. The vital knowledge—that by which we have grown as a nation to what we are, and which now underlies our whole existence, is a knowledge that has got itself taught in nooks, while the ordained agencies for teaching have been mumbling little else but dead formulas.

We now come to the third great division of human activities—a division for which no preparation whatever is made. If, by some strange chance, not a vestige of us descended to the remote future, save a pile of our school-books or some college examination papers, we may imagine how puzzled an antiquary of the period would be on finding in them no indication that the learners were ever likely to be parents. "This must have been the curriculum for their celibates," we may fancy him concluding. "I perceive here an elaborate preparation for many things, especially for reading the books of extinct nations and of co-existing nations (from which indeed it seems clear that these people had very little worth reading in their own tongue); but I find no reference whatever to the bringing up of children. They could not have been so absurd as to omit all training for this gravest of responsibilities. Evidently, then, this was the school course for one of their monastic orders."

[TO BE CONTINUED.]

SPIRITUAL LYCEUM AND CONFERENCE.

Held every Tuesday evening, in Clinton Hall, Eighth St., near N. W. Way. SEVENTY-SEVENTH SESSION.

QUESTIONS: Can interpolation—that is to say, can spurious words or sentences be fastened into communications from Spirits, without the knowledge of the medium or some one present?

Dr. YOUNG said: He had suggested the question, because those who contend for the immaculate perfection wrought by death upon all mankind, irrespective of their moral character in this life, when hard pressed with the unanswerable logic arrayed against them by the champions of sound philosophy, always take sanctuary in this doctrine of interpolation. He thinks interpolation, without a conscious knowledge of the party to it, is not possible. When an impression is made upon another mind, there is consciousness of it on the part of both projector and receiver. At least, he is not conscious of ever having made an impression unconsciously upon the mind of any one. Dr. Hallock lays great stress upon the clearer intellectuality and purer morals observed in what he is pleased to call genuine trance, as indicative of the effect produced by death; but the fact is, his genuine trance only proves annihilation. The memory is gone—there is an entire loss of consciousness; and this is practical annihilation. But to return: he holds it unproved that the raps and other modes of communication with Spirits are interpolated, except by consent of the medium or some one present at the time.

Mr. W. P. COLES: A person in the mesmeric state, he thinks, can be made to represent the impressions of the operator; but it is also true that they are able both to see and to know, independent of the mesmerist. It is true, also, that trance occurs without the agency of mesmerism, and, as facts indicate, by direct influence of Spirits. As in the former case, the impressible, as we see, may be a recipient of impressions from the earthly magnetist—so in the latter, it is rational to suppose there is a transfer of the mind of the Spirit into that of the medium. Mesmeric phenomena, so far as he has observed, show the transfer of thoughts or opinions where it really takes place, to be limited to the mesmerizer or his substitute; and, by parity of reason, the same should be true of the Spirit and the medium under spiritual control. He thinks it is true, if his own experience is to be relied upon. He has often tried

to influence persons controlled by Spirits, but has failed in every case. When he has desired that the answer should be Yes, it has been No, and vice versa. The facts of mesmerism referred to show the cause of this. The medium being *en rapport* with a Spirit, a mortal can no more enter that sacred sphere than a person "not in communication," as it is phrased, can impress his theories upon a mesmeric subject. What passes for the interpolation of earth-minds in cases of erroneous communications, he thinks arises from over-haste and a want of etiquette on the part of Spirits when conferring with their friends on earth—that is to say, one Spirit begins a story, and another finishes it to suit himself, as is not infrequently the case with mortals who feel themselves overloaded with information, and are in hot haste to impart it.

Dr. GRAY: Trance may be defined as a torpor of the sensuous plane of an individual by means of which *rapport* is had with the mind of another. In mesmerism the *rapport* is first with the mesmerizer, and by him may be transferred to others. As for example, the mesmerizer tastes sugar, and his subject does the same. This shows that they are conjoined, or are as one as to taste; and it is equally true that there may be a transfer of this sympathy or *rapport*, so that another person may repeat the experiment with equal success. *Rapport* is a conjoining of the *love-side* of a person with that of another, by which conjunction a knowledge of all that is in the mind, memory, or experience of the other (in the direction of the particular love by which they are conjoined), may be transferred, the completeness of the transfer being in the ratio of the perfection of the existing *rapport*. That *rapport* may be transferred we know through the facts of mesmerism, and this he thinks is the cause of interpolation. *Rapport* being, not a conjunction of intellect, but of similar loves (as love is the essential man, and intellect or wisdom means only), is necessarily involuntary, and its transfer unobserved. Thus when error occurs in genuine intercourse with Spirits, it is because the *rapport* between the Spirit and the medium is transferred from the Spirit to the inquirer, who thereby unconsciously answers his own question. Dr. Gray cited several cases in illustration.

Mr. PARTRIDGE: The question seemed to him an imperfect statement of the broader one with respect to the origin of fallacy, suggested some weeks since. It is at best but a fragment of the other. However, he has this to say: That it is not infrequently asserted by way of apology for the mistakes of mediums or impressibles that they are subject to the blending of different minds. This he thinks is possible. It is certain that man is a complex, and has many loves or surfaces of conjunction with similar loves in others. Does not the confusion necessarily arising from conjunction with different minds, account for the prevalent imperfection on the part of our trance-speakers of a proneness to ramble in their public discourses? It is certain (with exceptions of course) that, however beautiful the language, there is very little point; less, at any rate, as a general thing, than with speakers who make no pretension to the use of anybody's brains but their own. They are impressibles. Around them is an audience of believers and disbelievers, orthodox and heterodox, one man overrunning with faith, and another full to the throat with philosophy, and their average public addresses seem to him but a psychical reflex of these various mental states. Take the case of the error with respect to the loss of the steamer *North Star*, and we find the prediction tallies exactly with the prevailing hypothesis of her probable shipwreck. When the mistake of the seer was manifest by the safe return of the ship, then we have an explanation, which is also in harmony with the largely prevailing theory of evil Spirits. But in view of the evidence, are we justified in ascribing that blunder to evil Spirits? He thinks not, but rather that both the mistake, and its explanation as growing out of the inimical purpose of a Swedenborgian Spirit, are daguerreotypes of mundane theories. The case of A. J. Davis, and his interview with an ideal personage, created by Edgar A. Poe, as related in the TELEGRAPH of November 26; the interview of Judge Edmonds with the Spirit of "Lane" in California (also a fiction), are in point, clearly showing that theories or opinions may take the form of realities in the mind of an impressible.

Mr. W. P. COLES thinks it more philosophical to account for the acknowledged fallibility of mediums, by assuming, as was intimated in the explanation of the error concerning the *North Star* catastrophe, that Spirits, like mortals, are too careless with respect to facts, substituting rumor for investigation, through laziness or a love of mischief, or else want of interest in the matter inquired about, just as the politician sometimes mistakes an item in the *Herald* for truth, or a Christian the fictions of John Milton for the word of God.

Mr. FOWLER: It was said by Dr. Young that he never unconsciously impressed another. He thinks differently. He believes the unconscious transfer of thought is so universal that it is difficult, if not impossible, for any man to say how much of what appears to be his own thinking or doing is, in reality, from himself. His method of considering the subject, briefly, and of course, imperfectly stated, is this: The entity principle may be divided into elemental and vital—substance and life—the elemental into material and spiritual, and the vital into mental and intellectual. Of these subdivisions, the

material is negative, the spiritual is positive, the mental is passive, and the intellectual transitive. According to this formula, the real or spiritual of us is not transferable, but opinions and other external matters are; so that when a thought (which is as much a thing as a pebble) is uttered, it is of necessity—that is to say, by the law of affinity or transfer, conjoined to whomsoever is in the same love, as it is said. He thinks, in some cases, he knows what mind he is *en rapport* with, but not generally, though he believes that familiarity and more harmonious compliance with the law will finally make us able to determine in every case what mind we are *en rapport* with. The experience will grow; and as it does, conjunction will become more and more perfect. In the case of Mr. Davis, as cited by Mr. Partridge, he thinks the error arose from imperfect *rapport* with the mind of Poe. Had it been more complete, he would have doubtless seen that "Vankirk" was simply a creation of the poet's imagination, instead of the real personage he was supposed to be.

Adjourned.

R. T. HALLOCK.

A SETTLEMENT FOR REFORMERS.

HADDERSFIELD, N. J., Dec. 9, 1859.

FRIEND PARTRIDGE: Thinking that many of your readers who are destitute of homes of their own, would like to learn where they can receive a portion of God's green earth among people of liberal views and reform principles, such as prevail at Hammonton, I will, for their benefit, give a short but true statement of the advantages of the place. And here let me say that I have no lands for sale, nor am I interested in any way, except in a small home that I intend to get there, and a strong desire to have still more reformers as friends and neighbors.

1st. The people are very temperate, industrious and liberal, with a large proportion of Spiritualists who have frequent meetings and circles; and the advocates of Women's Rights dress reform, Hydropathy, Freedom and Progress are numerous and influential.

2d. The climate is mild and very pleasant, free from cold storms, damp, chilly winds, and destructive frost in the growing season.

3d. The water is very soft and pure, and the place remarkably healthy.

4th. The soil is fertile, varying from a light sandy to a heavy clay loam, free from stone and easily tilled. For sale in lots to suit purchasers, at fifteen to thirty dollars per acre, in four annual payments.

5th. Location on the Camden and Atlantic Railroad, thirty miles southeast of Philadelphia, with just the soil, climate and location for grapes, pears, cherries, sweet potatoes, and early truck for Philadelphia and New York markets; and there is more profit from five acres in truck than one hundred in ordinary farm crops. In all of my travel in twelve States, I have not found equal inducements for reformers. Come, brothers, and settle among us. For further information address Landis & Byrnes, Hammonton, Atlantic Co., New Jersey. Yours for reform, WM. BAILEY JONES, M. D.

EXCITEMENT IN VIRGINIA.

The following is an extract from a letter recently received from a highly intelligent gentleman in the vicinity of Harper's Ferry, Va.

DEAR SIR: I thought I would just write you a line to let you know that they have not got me in jail yet, though there is not much trouble in getting there in our parts now-a-days.

We have had the greatest excitement here that it has ever been my fortune to witness. * * The people here, many of them, have been fearing an attack from the Abolitionists. Harper's Ferry is but a few miles from here, and our military companies were engaged in the rum-pus. But I tell you there are brave men in Virginia, now that the fighting is over. Some of those fellows that went down to the Ferry, think this one of the biggest wars that ever occurred. They were so frightened at first that every one of old Brown's men looked like half a dozen. Some declared there were five or six hundred. And now to hear the yarns you would think there must have been, for if you are to believe what you hear, you would think there must have been several hundred killed, for almost every man in the military companies seems to think he shot somebody, besides numerous private individuals claim to have done the same thing.

Such occurrences as these tend to exasperate the people, and to make them more bitter against the Northern people. In fact it is not altogether pleasant to have a set of men come in to try to set up the nigger, and to stir them up to insurrection, so that you don't know at what time they may make an outbreak.

You get a pretty accurate statement in the papers, but here we have all kinds of yarns. How they got started I don't know, but we have had some queer stories.

LETTER TO HENRY WARD BEECHER.

PUNTAVERDE, O. Dec. 11, 1859.

Sir: You have the reputation, and claim yourself, to be more liberal in your religious tenets, than most of the clergy of the self-styled orthodox faith. But how it is possible for a man of your talents and acquirements to receive your opinion in regard to the Bible, with the principles of common honesty, I am unable to discover. You quote from the book as the "Word of God," assuming that to be an established, incontrovertible fact, which you very well know is a mere matter of opinion—an opinion the correctness of which has never been, and never can be, demonstrated, or if it can be, it is your duty first to establish it beyond a doubt. The Bible, no doubt, contains many important truths; but that it is, as a book, the unerring word of God, or that it is a revelation direct from Him to man, is an idea too absurd to be entertained by any person of common understanding who has carefully and candidly perused it. And I venture to say that if you take from it and from the mind of the reader, the title page (which, by the way, is so [part of the Bible], no reasonable, unprejudiced reader of its contents would even think of calling it a holy or sacred book; far from it. And yet you go into your desk and unblushingly proclaim it to be the word of God.

You very well know that the God represented in the Old Testament is very dissimilar to that being whom you profess to worship. The God described in that book is a changeable being, revengeful in his character, and subject to all the passions which man possesses: at times very good, then angry and full of fierce wrath: at one time forbidding man to shed the blood of his fellow-men, then ordering murders of the blackest dye. See xv. chap. 1 Samuel.

In some parts of that "holy" book, the people were taught to "deal justly," and in another, those who were called "God's holy people" were licensed to "give meat that dieth of itself to a stranger, that he might eat of it," and permitted them to "sell it to an alien." See Deut. 14-21.

In some places it is represented that "he is not a man that he should repent," and in other places he is said to have "repented that he made man," and in various other instances. Do not such inconsistencies and contradictions clearly show that it has been improperly called "the Holy Bible"? But let me here remark that none of the writers of that book give it that title, nor do any of them even claim for themselves infallibility, or for their writings. True, they say: "Thus saith the Lord," and do not you and other clergymen, in your sermons, say: "Thus saith the Lord"? But does it follow that your sermons are "the word of God"? I contend it does as fully in one case as the other. The Bible tells us what God commands and what he requires, and so does Henry Ward Beecher; and the assertion made by one is entitled to equal weight with the other—and that is, just so far and no farther than they correspond with reason. Both are the mere assertions of erring man at least, and may proceed from their highest conceptions of Deity.

Most of the Old Testament seems to be a record of the wars and fightings of the various tribes who lived in the primitive ages of the world; and these records, though very imperfect, are repeated by the different writers of that book. Other parts of it are of a prophetic character, and were written by persons whom we should at this age of the world call mediums. They were then called prophets; but their writings, as a class, are far inferior to those of the mediums of the present day, nor were they any more prophetic or truthful. In those days, the idea that the Spirit or soul of man existed after the death of the body, was considered so absurd, that those who made any such pretensions were cut off from the land, as our clergy at the present day would do by our mediums if they had the power to do so. In proof of this I refer you to the book itself, which declares that "Christ came to bring immortality to light." Hence those who were moved to write by an unseen power, prior to the resurrection of Jesus, naturally ascribed it to God. Yet it is said that "the prophets prophesied lies," nor does it appear that even such prophecies were attributed to the Devil. Indeed it seems that "high places were prepared alike for the priests and for the devils and the calves." See Jeremiah 11-15.

The New Testament may properly be called the history of Jesus Christ, embracing an account of his origin, his birth,

his character, death and resurrection, together with the trials, sufferings and persecutions of his immediate disciples, which he and they endured in consequence of the influence of the power of all of which was written by men, not one of whom even pretends that he was inspired, and not a word of which is even claimed to have been written by Jesus himself, whom you deify, and then take the history of what he and his apostles are reported by uninspired men to have said and done, and call it "the word of God."

It would be difficult to conceive of anything more preposterous, even if it were an established and well-authenticated fact, than that Jesus Christ was God. For, taking that to be a truth, we then have only the report of what he said and did, and that report made by men who were mere historians, and do not even pretend to have been inspired; and if they had claimed it, the discrepancies in their statements would show the claim to be ill founded. In relation to Judas, Matthew and Luke make plain contradictory statements. See Matt. 27, compared with the 1 chap. Acts of the Apostles, by Luke. To say nothing of their different accounts of the manner of his death, one says that "he came into the temple and laid down the pieces of silver and departed, and the priests used the money to buy the potter's field," and Luke says Judas himself invested it in a field, etc. Now, which of these two statements is true, and which are we to believe? One is as much entitled to be called "the word of God" as the other, and it is plain that both can not be true.

Again, Jesus is represented as saying that the sickness of Lazarus was not unto death, and that he afterward told the people plainly, "Lazarus is dead." It follows that he was misrepresented by his biographers, or that he asserted what afterward proved to be false. In either case, it shows that the New Testament is not the unerring "Word of God." In one place we find it stated that the daughter of Jairus was dead, and that Jesus raised her from the dead; and in another place Jesus is represented as saying, "She is not dead, but sleepeth." I do not mention these discrepancies for the purpose of detracting from the merits of Jesus of Nazareth, but to show that the history of his doings and sayings is imperfect, and that you can not honestly declare it to be the "unerring word of God." But that it contains many important truths, there is no doubt; and so far as what is found in the Bible corresponds with the laws of nature and with reason, it should be credited, cherished and practiced, and no farther—the assertion of all the clergy in christendom to the contrary notwithstanding.

If I have stated anything incorrectly concerning you or the Bible, you have only to show the error, and I am ready to acknowledge it; and I hope you will do the same.

With respect, I am yours, etc. HORACE STEELE.

F. W. EVANS ON THE IRISH REVIVAL.

NEW LEBANON, N. Y., Dec. 11th, 1859.

To JAMES C. L. CARSON, M. D.—*Respected Friend*: I am a Shaker, belonging to the Shaker Society of New Lebanon, and have just come out of a religious meeting, during the continuance of which we read your letter to H. G. Guinness upon the "Irish Revival," that was published in the SPIRITUAL TELEGRAPH, No. 397, Dec. 10th, 1859. I thank you for that letter.

I have, from the first, been convinced that a genuine spiritual religious revival was in progress in Ireland (to which the late panic revival in America was a mere shadow), having its roots or foundations in the Spirit-world; but so anti-Christian, superstitious, and bigoted, and so utterly and hopelessly orthodox have been the mediums through which all accounts thereof that have reached us have come, that it has been rather by intuition, sensation, or Spiritual perception, that I have arrived at this conclusion, than by any rational, natural process. Consequently, I was and am much obliged to you for the information respecting the facts of the revival, the physical demonstrations, or manifestations in particular. And my object in thus addressing you at this time is to ask for more, more, more of the suppressed facts of the "Irish Revival."

I opine that that revival will yet prove to be the missing link necessary to connect the Spiritualism and Shakerism of America together.

If God be at work for the salvation of souls from drunken-

ness, lying, cheating, fighting, unchastity (internal and external), and to break the shackles which bind souls to defunct, fossil religious organizations, the mere relics of worn-out and dead bodies, from which the living Spirit of God and of truth has long departed, for God's sake and for humanity's sake, and, I may add, for your own soul's sake—do not hide under a bushel the thing which He doeth. Do not conceal it, do not distort it, nor do anything, but give us the "whole counsel of God" in truth, and in a simple form of words. Tell us what has transpired, and what is transpiring, especially all, and everything pertaining to the "physical manifestations." Say what is the character of the agitations and bodily convulsions and exercises. Give us, my friend, in this far-distant and slavery-convulsed land, that portion of the revival records of God's work among the poor, despised sons and daughters of the Emerald Isle, that the man-made, proud, and skeptical priesthood of Babylon treat with scorn and contempt. I want exactly those things that the imperious, haughty, self-righteous Pharisees of my native country (England) do so much pains to suppress, explain away, or misrepresent.

Lend us your eyes and ears, and send us a daguerreotype of the scenes and sounds which you have witnessed, or of which you are cognizant, and we will make our own comments, draw our own conclusions, weave our own theories, and build our own air-castles, with many, many thanks to you for furnishing the materials.

The items which those who are laboring to turn that "strange work" into an "Evangelical Revival," and which they consider puerile, worthless, or even evil, and for which they are very regretful, are the very ones that we the most desire to be possessed of.

I am persuaded and impressed that you are the man to give the American public the information herein solicited, because, judging from the practical effects produced by the revival, you say: "I conclude that the physical manifestations are a most important part of the work; and that they entered specially into God's design, and were, in no sense of the word, incidents of the revival. They were essential, or God would not have sent them."

There is no better or more appropriate medium for the transmission of such knowledge to your Transatlantic friends than the SPIRITUAL TELEGRAPH, which is read by a large class of independent, original thinkers.

Your friend, FREDERICK W. EVANS.

Address—Shaker Village, New Lebanon, Col. Co., N. Y.

MAGIC CRYSTALS AND MIRRORS.

The following interesting remarks concerning magic mirrors and crystals, and the effects of gazing into them by certain susceptible persons, are extracted from Professor Gregory's letters on Animal Magnetism:

Many persons, especially the young, who are more susceptible, when they are made to gaze steadily at an object, pass, without going into sleep, into a state in which they see persons or things not present.

1. *The Magic Crystal*.—This is generally a round or oval-shaped piece of clear glass. Several exist, and one is now in my hands, which were made long ago, and used for the purpose of divination, as in the case of the crystal of Dr. Dee. It is said that Dr. Dee's crystal is still extant, and, according to some, it was a polished mass of jet; but it does not appear that the nature of the substance is of much importance, or rather, it would appear that Dr. Dee had a globe of glass or of rock crystal, and also a magic mirror, probably the piece of jet alluded to. The essential point is that persons who gaze earnestly on the crystal, often see the figures of absent persons, nay, as in ordinary clairvoyance, of such as are unknown to them. The crystal of which I speak is of the size and shape of a large turkey's egg, and was sold, some years since, by a dealer in curiosities, as an old magic crystal, with a paper containing certain mystical and magical rules for its use. In the few experiments I shall mention, it was used by simply desiring the person to gaze earnestly at it.

A boy, quite ignorant of what was expected, after gazing at the crystal for about half an hour very steadily, saw a dark cloud appear in it, which soon cleared up, and he then saw his mother in her room. By-and-by his father appeared. I then asked him to look for a lady, whom he saw walking in the street in which she lived, and accurately described her walking-dress, which he had never seen, although he may have seen the lady for a moment in the evening. I then asked for a boy and a servant whom I was sure he had never seen. He saw and described most accurately the persons and dress of both. I asked for another servant, whom he saw opening the street-door to admit the lady. I marked the time, and found

that this lady had been walking in the dress described, and had entered her house at the time when the boy had seen her.

In all this, I could see nothing but conscious or waking clairvoyance, produced by long gazing. I conclude, that the figures appeared in the crystal, because the boy was looking there, and I see no reason to doubt, that by intense gazing on some other objects, he might have been made to see the same. I made several similar experiments, both with that crystal, and with others, two of which I know to have been recently made, one several years ago, the other only a week or two previously. The experiments were also made with two other boys, and the general result was, that when they gazed long and steadily, they generally saw figures of some sort, sometimes of a father, mother, or brother, but sometimes also of persons quite unknown to them, without such persons being asked for, and of course, in such cases, I could not tell who the persons seen were. But when, as often happened, their attention wandered, they saw nothing. I could not observe, in any one of these boys, the slightest tendency to deceive me. On the contrary, I was surprised as well as pleased at the patience with which they submitted to these tedious experiments, and at their reserve in declaring that they saw anything. It often happened that they saw nothing during the whole time; but when they did see anything, they were very precise in stating how much or how little they saw. I generally asked no questions, but encouraged them to tell their own story.

The impression made on my mind by these trials was, that the gazing produced an impressive state (as I ascertained several times by trying some of Dr. Darling's experiments on them), and that when they gazed very steadily, conscious clairvoyance was developed to a greater or less extent. I resolved to investigate the matter more fully, but as the means of doing so have only very recently been in my possession, I must wait until I shall have time to pursue the investigation. In the meantime, I consider it as certain, not from these experiments alone, but from many others of which I have been informed on good authority, that conscious clairvoyance may be thus produced. I shall here mention some other instances of visions seen in crystals.

A globular mass of crystal, rather larger than an orange, was lying on a table, when a little girl entered the room, and accidentally looked at it. She exclaimed, "There is a ship in it, with its cloths (sails) all in rags. Now it tumbles down, and a woman is looking at it, and leans her head on her hand." Her mother afterward came into the room, and without having heard what the child had seen, immediately saw the ship and the woman. This accidental observation was communicated to Earl Stanhope by the person in whose room it happened, and by his lordship to me.

Earl Stanhope informs me that he has made experiments with three crystals, in one or other of which visions have been seen by fifteen children of both sexes, and of different ages, and by seven adult females, one of them upward of sixty years of age. In regard to these visions, his lordship observes that "in many cases it is very remarkable that they could not have been presented by memory to the imagination; as, for instance, visions of a dog wearing a crown; of a bed with a black counterpane; of a house with one hundred and twenty-six windows and thirty-three doors," etc., etc. All this corresponds with the strange visions of ordinary clairvoyance.

"The objects seen in succession were often, as in dreams, unconnected with each other, and while they were exhibited, no other objects in the room were visible to the seers." This proves that the power of seeing them was, as in ordinary clairvoyance, connected with abstraction or reverie, the result of long and concentrated gazing. Earl Stanhope adds, that very often those who had previously seen visions saw nothing, and that none of the persons he tried showed any disposition to deceive. This agrees perfectly with my own experience in the few trials I have made.

We have seen that Mr. Lewis possesses, at times, the power of conscious clairvoyance, by simple concentration of thought. He finds that gazing into a crystal produces the state of waking clairvoyance in him much sooner, and more easily. On one occasion, being in a house in Edinburgh with a party, he looked into a crystal, and saw in it the inhabitants of another house, at a considerable distance. Along with them, he saw two gentlemen, entire strangers to him. These he described to the company. He then proceeded to the other house, and there found the two gentlemen whom he had described.

On another occasion, he was asked to see a house and family, quite unknown to him, in Sloane-street, Chelsea, he being in a house in Edinburgh with a party. He saw in the crystal the family in London, described the house, and also an old gentleman very ill, or dying, and wearing a peculiar cap. All was found to be correct, and the cap was one which had lately been sent to the old gentleman. On the same occasion, Mr. Lewis told a gentleman present that he had lost or mislaid a key of a very particular shape, which he, Mr. L., saw in the crystal. This was confirmed by the gentleman, a total stranger to Mr. Lewis.

Mr. Lewis is distinctly of opinion that the crystal is only a means of producing conscious clairvoyance by gazing at it;

and from what I have seen, such is my own opinion. But it is quite possible that, beside the gazing, the magnetic or odylie influence of the crystal, or rather glass, may assist in producing the effect. Mr. Lewis has frequently been so kind as to look into crystals for me, and although this has chiefly been done in reference to persons and things at a distance, and in cases in which what he saw can not yet be verified, I am convinced that he saw what he described to me. Whether the things he saw in these cases were only dreams, or whether his visions were of actual facts, is another point, which, after a time, I may be enabled to ascertain. But I may here state that a very large crystal globe belonging to myself had, in a short time, so strong an effect on him as nearly to throw him into magnetic sleep, while a much smaller one had no such effect. This seems to indicate that the odylie influence of the crystal may assist in producing the effect.

2. *The Magic Mirror.*—Of this I have no experience; but I conceive its action to be the same as that of the crystal. The mirror may be of jet, as Dr. Dee's is said to have been, or of metal, or even a simple black surface, blackened by charcoal. It is at all events an object which must be gazed at for some time before visions appear. Now we know that both metals and charcoal act strongly on susceptible persons. M. Dupotet has found that many persons, on gazing for a while at a surface of charcoal, see visions of a most exciting kind, the nature of which they are generally most unwilling to disclose. But sometimes they do mention what they see. In one case, a lady saw a ship in a storm, and described it in the presence of my informant, who is a lady of very high rank, and of the highest character. When these experiments of M. Dupotet with his mirrors are long continued, the subjects not only become much excited by what they see, but are frequently rendered quite unconscious of what is passing around them. The experiments are indeed very remarkable, but must be tried with great caution, in consequence of the violent effects produced. I am disposed to agree with M. Dupotet in thinking that he has, in this discovery of the powers of the mirror, rediscovered a part of the magic of the middle ages which, like all magic, is founded on natural facts. The whole subject requires a thorough investigation.

3. *Water.*—It is found that susceptible persons may be made to see visions by gazing into a glass of water, especially if the water be magnetized, in which case we know that it acts on the susceptible.

Major Buckley caused a lady to look into a bottle of magnetised water, who had been found to be rendered consciously clairvoyant by looking into a crystal. She saw an alligator in the water.

A lady of rank caused a clairvoyant to look into a bottle of magnetised water, when she let the bottle fall from fright, declaring that she saw a serpent in it.

All the facts above mentioned tend to prove that conscious clairvoyance, or visions, or dreams, may be produced by gazing at a variety of objects, and probably most easily by gazing at crystals, metallic or carbonaceous surfaces, and magnetised water. But it will probably be found, on trial, that many other substances will produce a similar effect.

Many persons, on reading the accounts that have been published of the visions seen in crystals, etc., are disposed to reject the whole as sheer imposture. But it appears to me that we can not thus get rid of the subject. It is quite conceivable that some seers may have endeavored to deceive; but it is not conceivable that all should have done so. If some of the statements which have appeared seem very absurd, it must be remembered that the subject has not yet been scientifically investigated, and that while most of the seers are children, often very young and ignorant, the operators have also frequently been unaccustomed to experiment, and may have vitiated true phenomena by suggesting their own ideas. It appears certain that many children and adults in different places have seen visions in crystals; many of them have been not only trustworthy, but have been much alarmed and agitated by what they saw; the visions have very often been exactly such as are seen in ordinary clairvoyance; and, on the whole, it appears that there are very interesting facts, whatever be their true nature, which require and deserve the most careful investigation.

I have not alluded to those still more wonderful visions said to have been seen in crystals, etc., of persons long dead, of good and evil Spirits, and of answers to questions exhibited in written or printed characters. I have had as yet no opportunity of investigating these matters, and I can easily see many sources of fallacy. But even here, I do not feel myself entitled to reject summarily, and without investigation, all that has been asserted. Believing as I do that the state of clairvoyance may be induced by gazing at crystals, etc., I think it quite possible that higher states, such as that of ex-tasis, may also be so produced. Now as clairvoyance and ex-tasis are states as yet hardly studied, and certainly not fully investigated, I can not affirm the impossibility of things far more strange than any I have yet seen. But I dare not venture to bring forward such things as facts until I shall have been enabled to investigate them, which I hope to be able to do.

In concluding what I have to say on the subject of con-

scious clairvoyance as produced by gazing, it is unnecessary to do more than to advert to the method employed by the Arabian sorcerers in Egypt at the present day, as that has been fully detailed by Miss Martineau and other authors who have seen it. Every one knows that a boy is made to gaze on a large drop of ink (a liquid mirror) in his hand, while fumigations and magnetic manipulations are employed. There appears to be no good reason to doubt that in this way, which is merely a variation of the crystal, boys have seen and accurately described absent persons quite unknown to them.

AN APOSTROPHE TO LIFE.

[The following effusion was received sometime since, but was mislaid, and has just "turned up."]

Art thou the morn of being sweet and life,
The play-time of that future, when great facts and truths
Shall sway our souls with heavenly attractions?
And we shall sport with worlds, in thought,
As now we revel in green pastures,
Praising each flower and berry at our feet;
To-day, O sit within the portals of my thought,
A calm, still listener. The world, God's school for souls,
Seems but the mirror'd image of a power divine,
Outwrought in mountains—solemn seas—
Laughing in silver streams—smiling in flowers—
Serene in summer skies—awful in storms.
The golden clouds lean benignant toward the earth,
Till, with celestial touch, they bend and kiss our brows,
Waking all nature up in 'diapling' smiles
To greet the sunbeam—God's viceroy power,
When all the forces of the spheres, leaping in joy and gladness,
Dance through the circling years.
To-day, the world's great throbbing heart
Pressed down by wrong and woe,
Breaks on my soul, as if a sea of tears
Had risen in crystal fountains at my feet,
And all my life sprung towards it, into verdure.
To-day all broken years are but the pauses,
Where in headlong speed
We stood and listened to the voice of God,
Above the murmuring strife.
To-day, my soul asks no good thing;
But takes the boundless now, with good and ill,
As children gaze at far-off stars, awed, with their splendor,
But, content to know, their shining radiance
As God's path through space.
To-day, a glimpse of life broke on my sight
Worth all the past cold years of desolating doubt.
A soul, brimming with truth and fire and heavenly emotion
Above the lights of knowledge, stood,
Saying "Come up" to all the wearied ones of sin and toil.
Straightway each lonely heart echoed assent!
The heavy chains clung at their feet;
The eye that never drooped
Beneath a tyrant's gaze, melts at a glance of love.
The hand, unmoved in fight,
Hangs powerless, 'neath its touch.
Great heroes of all times
Have worn their crowns in pain and shame,
Save those whose hands have reared up sweet humanities,
Wreathed in amaranthine garlands
Breathing the incense of loves labor won.
Oh! world of mystery!
Oh! garden of God's love!
Let all my songs and prayers
Tell of thy banquets spread with bounteous hand
For the soul's welcome.
That, when its exit comes, each hour may have its angel
Heralding the birth of souls,
Who found God's throne in human hearts!

NEW YORK.

PHOENIX EARL.

LISTEN!—It is time to reprint the Farewell Address. "In contemplating the causes which disturb our Union," says Washington, "it occurs as a matter of serious concern that any ground should have been furnished for characterizing parties by geographical discriminations—Northern and Southern, Atlantic and Western—whence designing men may endeavor to excite a belief that there is a real difference of local interests and views. One of the expedients of party to acquire influence within particular districts is to misrepresent the opinions and aims of other districts. You can not shield yourselves too much against the jealousies and heart-burnings which spring from these misrepresentations; they tend to render alien to each other those who ought to be bound together by fraternal affection. The North, in an unrestrained intercourse with the South, protected by the equal laws of a common government, finds in the productions of the latter great additional resources of maritime and commercial enterprise and precious materials of manufacturing industry. The South, in the same intercourse, benefiting by the agency of the North, sees its agriculture grow and its commerce expand. Turning partly into its own channels the seamen of the North, it finds its particular navigation invigorated, and, while it contributes in different ways to nourish and increase the general mass of national navigation, it looks forward to the protection of a maritime strength to which itself is unequally adapted."



CHARLES PARTRIDGE.

Editor and Proprietor.

Publishing Office, Daily Times Building, 37 City Hall Square, Room 22

NEW YORK, SATURDAY, DECEMBER 24, 1859.

MUNDANE SPIRITUALISM.

We are most happy to give our readers the benefit of a doubt raised in respect to our wisdom, by our esteemed friend and very able co-laborer in the spiritual field, E. A. Newton, of the *Spiritual Age*, Boston.

There is no question before Spiritualists and the world that is more important than the one under consideration. It involves the popular religion of our own time, and, to some extent, the theories of all ages. Therefore we publish the article entire from the *Spiritual Age*, including what has been already published in this paper, so that our readers may see clearly the point of difference and the arguments thereon.

Mr. Newton says:

Our philosophic cotemporary, the *SPIRITUAL TELEGRAPH*, has the following:

"Many good friends of truth and progress have been sorely tried with what they supposed were the inconsistencies, immoralities, contradictions, falsehoods, and vulgarities, in what they at the time thought were communications from Spirits. These things are spoken generally through persons supposed to be entranced by Spirits. The more rational Spiritualists, however, have always insisted that these communications do not come from Spirits, but are utterances of the prevailing states and thoughts of the circles, or of the public generally. An illustration of this latter theory has occurred, relative to the loss of the steamer *North Star*."

The *TELEGRAPH* goes on to say that it was recently stated, as from Spirits, through a medium in New York, that the *North Star* had been lost, with various particulars, all of which subsequently proved untrue. It adds:

"Now, was this communication from a Spirit, or was it the utterance of the prevailing excited feeling in this mundane sphere? All rational, discriminating Spiritualists say the latter, and all mere word-authoritarian Spiritualists say it was the former, and a lying Spirit. We will not now discuss the question, but leave it to the private reflection of all persons concerned, and will only add that this is just the point of difference between modern Spiritualists, and just the point of difference between the self-styled evangelical and the humanitarian common-sense Christians."

"We hope, and confidently trust, that the thorough examination of modern spiritualism will ere long settle this whole question to the credit of humanity, to the honor of God, and to the abolition of all beings in the Spirit-world from the suspicion of cherishing malice against mortals."

It seems to us that our cotemporary is a little hasty in affirming that "all rational, discriminating Spiritualists" adopt its peculiar theory on this subject. For, so far as we are acquainted, Spiritualists in general are convinced that no essential, instantaneous change of character takes place in mankind as they pass to the Spirit-world, but that individuals continue to manifest the same moral as well as mental characteristics (for a time, at least,) there as here; and that the fact of Spirit-manifestation, through almost every medium, proves the existence of untruthful Spirits, as clearly as that of truthful ones. The contrary idea we had supposed to be confined almost exclusively to a very limited coterie of super-eminent philosophers who are wont to deliver their oracles through the columns of the *TELEGRAPH*. Possibly this little junta does embrace "all the rational and discriminating" class; but others may not be quite ready to concede it.

At any rate, it seems rational to common minds that such moral differences as we see in this life should extend into the other; and it looks very much like authoritarianism or dogmatism to lay down the arbitrary rule that "all inconsistencies, immoralities, contradictions, falsehood," etc., occurring in Spirit intercourse, must have their source on the mundane side, whatever the evidence of a Spirit-origin. We venture to say that the majority of investigators, if compelled to adopt this rule, would find no ground left on which to base a belief in the super-mundane source of any manifestations; while to many, the very occurrence of falsehoods, vulgarities, etc., have afforded the most conclusive proofs of extra-mundane agency—as when such have been given through persons who of themselves would not for the world have been guilty of anything of the kind.

Moreover, we opine, it lies beyond the "rational, discriminating" powers of most minds to see how it can be any more "to the credit of humanity," or "the honor of God," to absolve disembodied Spirits from the suspicion of untruthfulness, malice, etc., than those in the body. This world is just as much God's world as is the next; and men are just as truly Spirits here as they will be there. Now, if Spirits in the body, in certain grades of development, will deceive, pretend to be what they are not, to teach when they are ignorant, practice vices and crimes—and if God allows them to do it—why should we not expect disembodied Spirits of the same grades to do the same things?

REPLY.

Since our neighbor Newton thinks we are too fast, we will hold up a little, and we are willing to recall all the expressions which offend our neighbor, and hold our conclusions in abeyance for the purpose, at least, of opening the question for a kindly interchange of facts, proofs, and theories, with a view to elicit truth, and to come to just conclusions on this important subject.

We are aware that most Spiritualists think that no essential change in characteristic manifestations is produced by death. But let us see if this involves "inconsistencies, immoralities, contradictions, falsehoods, and vulgarities," from the Spirit or in Spirit manifestations. Do not all these things in the *earthly* life pertain to the earthly man, which is laid off at death? The Spirit being an *eternal* thing, would seem naturally to preclude "inconsistencies, immoralities, contradictions, falsehoods, and vulgarities." But all these things are consistent with vascellation, transition, change, and corruption. They seem to be kindred to a temporal physical body. Besides this, we think, at least, that there is abundant proof in every individual's experience that there is *something* in him or her which constantly remonstrates against *all these things*. What, then, is this incessant—this eternal monitor and reprovcr of these things? Is it the *real* immortal Spirit, or any part of it? If so, it shows Paul to have been about right when he said, "I perceive another law in my members warring against the law of my mind, and bringing me into captivity to the law of sin, which is in my members."

This eternal opposition within man to these things seems to be a prophecy that it will sometime overcome error and antagonisms; and is it not fair to say that they *are* overcome by the death of the body, which seems to be their life and source? It appears to us irrational to suppose that the thing which remonstrates against wrong can *itself* be a participant in the committing of the same wrongs. According to A. J. Davis and others, as well as according to common observation and experience, the characteristics of men *on the earth* are given from hereditary, educational, and circumstantial influences; in other words, the earthly characteristics of men pertain to the earthly physical man. The spiritual character being the last to develop, it seldom appears to very much control the man on earth; and perhaps Christ is the best illustration of the interior man and spiritual character on the earth. Therefore we can say with our brother, who comes to a different conclusion, "that no essential instantaneous change of character—that is, interior or spiritual character—takes place in mankind as they pass to the Spirit-world," and we can add, for the very good reason that no such change is necessary, for the man who goes into the Spirit-world was always right and true, and constantly sought to overcome the errors of the flesh or earthly man, and to spiritualize his manifestations or character.

We will join issue with neighbor Newton on the following sentence. He says, "The fact of Spirit-manifestation through almost every medium proves the existence of untruthful Spirits as clearly as that of truthful ones." This assumes the very question at issue—What are *proofs* of Spirit-manifestations and Spirit-characteristics? We admit that there are abundant manifestations and communications, *usually called Spirits*, which exhibit the mundane characteristics of men; but all these, besides being characteristic of earthly men, are at least equally susceptible of an explanation through the mundane, mesmeric, and clairvoyant influence; and being claimed both as evidence of mesmerism and Spiritualism, they can not be fairly cited as *proofs* of Spirit-manifestation.

The manifestations of Spirits can be demonstrated by a different class of proofs, and a class, too, which is not susceptible of two explanations—by facts which entirely transcend mesmeric phenomena and every other material theory. In investigations for truth we must not fear consequences. If truth destroys Spiritualism, we think we had better let it be destroyed. Neither should we come to hasty conclusions, or be more unjust to Spirits than to mortals. We should give them a fair trial, and rule out all hearsay evidence and facts which may be explained by other well-known theories. Now what facts have you, friend Newton, which "*prove* that there are *untruthful Spirits*," or Spirits guilty of immoralities and vulgarities? We shall be glad to give them to our readers when furnished. Such facts and proofs are becoming more and more essential to a constantly-developing philosophy.

MRS. CORA L. V. HATCH'S LECTURE.

Mrs. Hatch spoke at Dodworth's Academy on Sunday morning, December 11, on the extent of Spirit-influence upon mortals, and upon man's responsibility.

She said: The facts of Spirit-influence are too well known to require proof from her before an audience of Spiritualists. She said: It is absurd for man to ignore whatever does not make itself tangible to his natural senses. Inspiration has its cause, its source, notwithstanding its intangibility. Every one believes that at some time men have been influenced by Spirits. The evidence of this is the faith which men have had in all ages. All persons are controlled more or less by circumstances, some of which may antedate birth. If a person could be separated from society, he would have no object or energy of life. Society is the bond of human sympathy. Notwithstanding God has made each individual form, and surrounded it by controlling circumstances, there is a cause outside for every word or act. Men are often warned and kept from danger from some intangible source. Men are arrested in contemplated wrongs by the same influence, which it is useless to ignore. It is equally useless to ignore that good and evil influences are exerted on men by Spirits. We often condemn where pity is deserved; we know not the influence which urges the person on. There is as great difference between responsibility and will as there is between daylight and darkness.

No man can say absolutely, *I will* do so and so; no freedom of will can give the power of self-control. Hereditary and educational circumstances, parents, brothers, sisters and society, exert positive influences, as do also unseen intelligences. Why, then (admitting that Spirits influence mortals) deny that they may influence man for good or evil? A mother in the Spirit world encourage or reprove the acts of her children the same as if they were on earth. Men are often confirmed or arrested in business purposes; men are often told by an interior voice or influence to speak or act contrary to the dictates of reason, which speech or act proved to be essential to success. If you say the speech or act was produced by a *cause*, we claim as much right to say *Spirit* were that cause, as you have to ascribe it to fate. The destinies of nations often turn on slight points, which have been generally ascribed to chance; whereas we believe that in all instances these determining influences have been the result of mind. The results have always tended to the best interests of humanity, which gives evidence of Divine influence.

Inasmuch as God is greater than evil—as truth must supersede error, it follows that truth must finally prevail. It is a theory of theologians that evil Spirits come and influence mortals. If this is true, then we ask, Why may not man be influenced by good Spirits as well? Theologians ascribe all the good influences to God, and the reverse to Satan. This is a matter of individual mind. But if evil Spirits communicate with or influence men, can not good Spirits do the same?

We do not hold an imbecile man responsible, or expect perfection from the deformed. But society does not help such to reform, but makes him suffer. It gloats over man's downfall. Individuals are not free agents; they have not the power to control life. They can establish a standard of action from which they would not deviate, but few minds have been able to maintain their integrity. We should throw the mantle of charity over all error, for we know not its source, or the cause which produced it, nor how manfully the individual struggled against it. If men would pity their fellow men rather than gloat over their downfall, many more would be reclaimed, and government and laws would have less victims. If parents would try to correct rather than to laugh over the cunning vices and errors of their children, many would be saved from our prisons and the gallows.

Man is never free from temptation. Good and evil are always before him, and your own individual effort guides you. If men refuse the true light, and dwell in their own artificial light, they will have no flowers, no fruition. But let every man seek the true light, and be wise.

The lecture was most beautiful to listen to, but it seemed to lack in consecutiveness, point, and proof of its various propositions. Her invocations are the most comprehensive perfect and sublime, of any that we ever listened to. Mrs. Hatch always has large and attentive audiences.

P. B. RANDOLPH'S APPARITIONS OF THE LIVING.

Mr. P. B. Randolph is reported, through the *Spiritual Age*, to have recently made an apparition of himself to Dr. and Mrs. Lewis, in Boston. His body was asleep in another room of the house during the experiment. Mrs. Lewis awakes in the night, and sees the ghost standing near the bed, and the apparition has substance enough to reflect the moonlight. Mr. Randolph has repeatedly performed this feat with other parties, and he is now going to appear to several persons at very great distances from him and from each other, within one and the same hour.

1. How are we to know that the apparition is not a purely psychical phenomenon—a mesmeric process?

2. Please daguerreotype the ghost. For if it can reflect moonlight, it can make a shadow on a prepared daguerrean plate.

3. Carefully bolt your doors, so that Mr. R., in a somnambulic sleep, can not walk into your apartments in his outer body.

The testimony of Mrs. Lewis is defective in this particular, and Mr. R. himself has no knowledge of the phenomenon. Mrs. L. thinks she saw Mr. R. at her bed-side, and she thinks his form was not his permanent earth body; but she can not know that she was not *en rapport* with him by a mesmeric process; nor, on the other hand, can she know that he did not walk into her apartment as a somnambule, or even as other folks walk about. We object strenuously, and for the soundest of all human considerations, against all careless statements of cases ascertained as facts for psychology, which may be either knavish tricks or fallacies of sensation. If the love of humanity prompt such publications, let just criticisms secure a full detail of particulars in every instance, though it balk our appetite for marvelous novelties, and seem to zealous partisans a back step in Spiritualism.

A Forewarning.

Scarcely a catastrophe ever happens, involving the lives of numerous persons, but that some individual concerned in the event receives some monition of the same before it occurs, enabling him to avoid the danger, or to meet it in the best possible manner when it occurs. The following must be added to the numerous incidents that have been related, or that might be related, in exemplification of this fact: For a week previous to the recent wreck of the ill-fated steamer *Indian*, an Irishman who was aboard was exercised by an uncontrollable impression that the vessel would be wrecked, and that he would be drowned. He would frequently pack up his apparel, and offer any one money to put him ashore, saying that the ship would never reach land. When the vessel struck upon the rock he seemed, by his actions, to have been anticipating the worst, and was prepared to meet his fate with as much courage as his peculiar nature and condition fitted him to exercise. After the ship had broken in two in the middle, he was seen sitting on the fore-castle deck ladder, with his satchel in his hand, apparently unconscious, or unable to take advantage of the efforts that were made to save him. In a little time he fell from his seat, slid across the deck into the sea, and was drowned, as he had foretold a week before. Query: By what law or influence was this impending fate impressed upon his mind?

Napoleon and Spiritualism.

We extract the following from a correspondent in England:

"All goes on well here with our important subject. I can hardly make out why the Parisians want mediums. They have many wonderful ones, and I do not think the Davenport mediums would add to the interest or power. The Emperor Napoleon has done more than any other person, by causing a scientific investigation to be made, which, with his approval and support, will elicit many well-authenticated facts.

"Your experience with the Davenport mediums is very astonishing, but it is not more so than I have seen here, with the exception of the audible voice.

"The weakest point in our philosophy is, that we are burdened with facts. They crowd upon us so fast that we come to no settled conclusion comprehending their full meaning."

We are glad to learn that Spirits are enabled to produce so wonderful and satisfactory manifestations to our brethren in the mother country. Our friends in France may expect the contribution requested from us to the scientific investigation instituted by Napoleon, in a short time.

A. J. DAVIS' NEW BOOK.

THE GREAT HARMONIA. VOL. V.—THE THINKER.

THE GREAT HARMONIA. Being a Progressive Revelation of the Eternal Principles which inspire and govern Matter. By Andrew Jackson Davis. Vol. V., in Three Parts. New York: A. J. Davis & Co. Boston: Bela Marsh.

We have just received this new book of Mr. Davis, and are prepared to supply all orders. It is a volume of some 438 pages, of a size and style uniform with the previous volumes of the series—the price being \$1. The First Part of this work is entitled, "The Truthful Thinker;" the Second Part, "The Pantheon of Progress;" and Part Third, "The Origin of Life and the Law of Immortality." To the whole is appended, "A Voice from the Spirit Land; from James Victor Wilson, a Spirit."

We have not yet had time to examine this book beyond a hasty glance through its pages, and are therefore unprepared to speak of its merits or demerits. We shall, however, examine it more fully, as time and opportunity afford, and give such specific notice of its contents as may seem demanded.

Premonitions.

Facts are of almost daily occurrence, and have existed in all ages, proving that the human soul possesses the faculty, while in interior conditions, of receiving intimations of the future. These intimations are sometimes received by means of visibly projected forms or visions, sometimes through strong interior apprehensions of the mind originating without any sensuous cause, and sometimes by interior voices, as it were speaking within the soul. A singular instance of foreshadowing which apparently addresses itself to the vision, occurred to Goethe, the celebrated German poet. Passing solitarily along the road one day, in a retired place, and absorbed, as may be supposed, in his internal and poetic musings, he suddenly saw himself coming from the other way, mounted upon a horse, and wearing a peculiar kind of dress, such as he had not then ever before worn. He did not understand the vision until about eight years after, when he one day found himself riding apparently upon that identical horse, with those identical clothes, and exactly at the spot where he had before seen himself! The pre-vision, in fact, seemed to be an annihilation of eight years of time, and an identification of the future with the present.

By what psychological power or law this vision was projected before the mind of the seer so long before its realization in actual life, is a question which none of the material philosophies of the day are adequate to solve, and for the clearing up of which we are compelled to resort to a source of mental or spiritual potency which vastly transcends anything that is known of the human mind by its ordinary operations as connected with the material brain. Besides we have here, we think, an intimation that to the Spirit there is no such thing as *time* as known to our external senses, but the past and the future are blended together in a perpetual Now.

Send us your facts.

Since we have undertaken, with such aids as our friends and correspondents may kindly afford us, to gather up some of the principal facts in spiritual intercourse during the past ages, we hope our intelligent correspondents will not relax their efforts to keep us duly posted up in the modern phenomena tending to illustrate the same great truths. We invite them to send us any important test-facts which they may have witnessed themselves, or of the reliability of which they have the authentic evidence; and in doing this work they may congratulate themselves with the reflection that they are contributing to the magnitude of records which will be appealed to for a thousand years to come in solution and illustration of one of the most important problems relating to human nature and destiny. In this connection we will say that our drawer is now well nigh exhausted of its contents, and we would be happy to receive some more well-written communications on any of the various branches of our philosophy.

Beecher on Spiritual Interchange.

We adopt this cautious title in order to avoid giving offense. It is distasteful, we believe, to Mr. Beecher to be designated as a "*Spiritualist*," or as one believing in spiritual "intercourse." At least it is distasteful to his friends to have him thus classified. We care not by what name he or his friends choose that he should be called, when we find him expressing

his own sentiments as follows, as he does in a recent sermon, reported in the *Independent*:

"Christians have earnestness of things spiritual and invisible. Ordinarily we are under the influence of the things which are seen. In our lower life we must be under the influence of sense. But now and then, we know not how to rise into an atmosphere in which Spirit-life, God, Christ, the ransomed throne in heaven, virtue, truth, faith, and love, become more significant to us, and seem to rest down upon us with more force than the very things which our physical senses recognize. There have been times in which I declare to you heaven was more real to me than earth; in which my children that were gone spoke more plainly to me than my children that were with me; in which the blessed estate of the Spirits of just men made perfect in heaven, seemed more real and near to me than the estate of any just man upon earth. These are experiences that link one with another and a higher life. They are generally not continuous, but occasional openings through which we look into the other world. I can not explain how or why they come. They may have a natural cause, though we have not philosophy enough to find it out. But there are these hours of elevation in which the invisible world is more potent and real to us than the visible world; in which our mind-power predominates over our flesh-power; in which we see through the body, and discern the substance of eternal truths. Sometimes these hours last for a considerable period. Sometimes when the first fever of sickness has passed away, and left the brain in an excited state, it seems as though all heaven was standing before us in a quiet and abiding vision. Do you suppose these things mean nothing?"

"A mother says to a skeptical doctor, 'My child has had such and such spiritual visions.' The doctor feels its pulse, and says, 'They are the effect of disease, or unusual excitability.' Now, if he had said that unusual excitability might damage the health of the child, he would have been right; but when he said that that excitability which is favorable to the seeing of spiritual visions was a disease, he was not right. Sometimes in such periods of excitability the Spirit mounts above the physical form, and we see more of heaven in one hour than in our ordinary condition we see in months and years. It sometimes seems to me that the things which men see and think when they are the craziest, are the only sane things they do think and see."

When Mr. B. disclaims being a Spiritualist, he simply disclaims certain theological views holden by certain persons known as Spiritualists.

Have Spiritualists Tracts for Gratuitous Circulation?

A correspondent in Indiana says he is almost alone in his neighborhood in the belief that Spirits communicate with mortals, and that his belief is assailed on every hand, and he hardly knows how to sustain himself. He inquires whether the spiritual fraternity have not tracts for gratuitous circulation that we can send him, etc.

We are sorry to say to our brother that no Spiritualists (excepting those who have sustained and circulated papers) have had the generosity to pay anything toward tracts or other publications for gratuitous circulation, but they have left all these things to be done, if at all, by those who have already greater burdens than they can bear, in sustaining periodicals. However, we send some papers and pamphlets.

The Telegraph and Preacher in Divinity Hall, Meadville.

We are informed, by a letter just received from Meadville, that the TELEGRAPH is regularly received, eagerly read, and carefully stitched and kept on file. We make the following quotation from the letter:

"This institution is entirely free from all creed-trammels, the object being to seek eternal truth. The constant exhortation of the professors is to take up freely all theories, and sift them thoroughly in a kind, manly, Christian spirit. The fathers of this school had faith in human nature; they believe in the life and faith of Jesus as distinct from profession."

We are informed that Dr. Newcomb is employing two mediums, and creating some stir among the citizens of Meadville and vicinity.

To our Patrons.—Christmas and New-Year's Gifts.

Our present subscribers (and others who become subscribers prior to the 1st of January) wishing to extend the compliments of the season to their neighbors, by a present of the current six months of the present volume of this paper, shall have it at half-price—fifty cents—for six months. This proposition will continue till January 1.

Register no more Letters.

The registering seems only to point out to Post-Office thieves what letters to steal. We will be responsible for no more money deposited in the Post-Office in San Bernardino, California.

SPIRITUALISM IN ALL AGES.

DREAM-LIFE AMONG THE ANCIENTS.

BY WILLIAM FISHBROUGH.

Facts which may naturally be arranged under the above head, form so conspicuous a feature of ancient records, and many of them are so important and significant of themselves, that they can not be neglected in any detailed representation of the Spiritualism of the ancients. To a proper appreciation of the specimen facts in this department now to be presented, as well as to a just estimate of similar phenomena that will doubtless have their representations in the proposed series of articles, by different contributors, on former Spiritualism, the following preliminary remarks may be useful:

We have elsewhere advanced the idea that the course of human events, both as respects nations and individuals, is controlled by an Intelligence immeasurably above and beyond man, and that this Intelligence, seeing the end from the beginning, and being accompanied with a Power adequate to the execution of its behests, disposes events in a methodical order of succession, and adapts means to desired ends, by acts of volitions which are properly called *Providences*. It is believed that this view will not be controverted by any well-balanced and reverent mind, who will deeply contemplate the history of human events from a spiritual stand-point. Perhaps the most convincing proof of this prescient and providential economy consists in the accurate fulfillment of pre-impressions which have occurred to certain men in all ages, but more especially to the prophets of the ancient times. For if pre-impressions of human events or human destiny are exactly fulfilled ages after they were conceived, and that, too, so frequently as to preclude the idea of *chance* as connected with their development in the mind, then it is impossible to suppose that the events predicted were not pre-arranged in the councils of that controlling Intelligence in which the predictions themselves had their source. It is, indeed, by the controlling action of this Superior Wisdom upon the correlative finite mentality of the human world, that the main course of human thought, and hence of human action, has been shaped. This inflowing of intelligence from above can not be supposed to follow the channels of outer sense: it rather enters and stirs those inner realms of mind which correspond most to its own divine nature. It is, therefore, in general, most experienced by those whose conscious lives are most interior, most spiritual, most devout; and because almost all people in their normal state are, unfortunately, too gross and sensual to be conscious of its action, it most frequently comes during suspensions of the outer, and activity of the inner senses, induced either by artificial means, or by natural slumber of the bodily organism.

Artificial preparations for such spiritual inflowings were very common among the prophets, pythonesses, and sibyls of the ancient heathen nations; and a proper collection of their prophecies and oracles, and a relation of the events by which they were in general subsequently fulfilled, would form a chapter in the pneumatic history of man far more interesting than even the marvels of modern magnetic clairvoyance. It is our intention at present, however, to confine ourselves to that method of prophetic and admonitory influx which consists in dreams and visions of the night, "when deep sleep cometh upon man."

Of dream-life among the ancients, the Biblical records themselves afford many examples. Thus in Gen. xxxi. 10-12, Jacob received in a dream a foreshadowing of the great future increase of his possessions. Joseph's future destiny was foreshown to him in a similar way.—Gen. xxxvii. In Numbers xii. 6, occur these words: "If there be a prophet among you, I, the Lord, will make myself known unto him in a vision, and will speak unto him in a dream." In 1 Kings iii. 5-15, is contained the account of the memorable dream of Solomon, in which he asked of his Divine Monitor "an understanding heart," that he might judge his people aright, and in which he received the gratifying promises merited by the humility and modesty of his request. The sublime and instructive dreams and "visions of the night" which occurred to Daniel are well known. Coming down to the New Testament records, we find that Joseph in a dream received instructions concerning the future birth of Jesus. After his birth, Joseph and Mary were also warned in a dream to flee from the envy of Herod, and they were in the same way instructed to return to their own

plays had elected Cyrus their king, after which the latter proceeded to appoint his body-guard, his ministers of state, his messengers, etc., assigning to each one his appropriate duty. In the execution of his mock regal office he found occasion to punish severely, for disobedience, a boy, the son of one Artabares, a man of rank among the Medes. His father resenting the indignity, complained to Astyages, who cited the herdsman and his supposed son to appear before him. When they came, the king looked upon Cyrus, and observing his form and features, and being impressed with his bold and intrepid of Jacob.—Gen. xxxi. 24. Thus, also, Pharaoh, the heathen king of Egypt, was premonished in dreams concerning the future seven years of plenty and seven years of famine, which were so important in their bearings upon his nation and upon the world.—Gen. xli. And one of the most important revelations that ever was given to man is that presented in the allegorical dream of Nebuchadnezzar, in which the future course of empire, and the final establishment of the reign of Heaven, were foreshadowed by the image of a man composed of various metals, and by a stone smiting and destroying it, and afterward becoming a mountain and filling the whole earth.—Dan. ii.

Seeing, therefore, that the Biblical records unreservedly attribute to others besides Jews—to certain persons among the heathens—the capacity and privilege of receiving revelations from on high through the channel (especially) of *dreams*, we may proceed, without fear of offending any consistent believer in the superiority of the Bible as a divine record, to instance cases from *profane* history, showing that the same mode of supernal instruction, the same mode of prophetic impression, and hence the same mode of divine, providential, and moral government, was, from the earlier ages, common among humanity outside of the "chosen people." Without attempting to penetrate the mythical fogs of the *most ancient* heathen records, we may here adduce a few remarkable facts in point, from the history of the Median and Persian kings.

Astyages, the son of Cyaxares, king of the Medes, had a daughter named Mandane. He dreamed that so great a quantity of water flowed out from her as not only to fill his own city, but to overflow all Asia. Feeling that the dream imported something of no ordinary moment to himself and his throne, he communicated it to the Magi, whose office it was to interpret dreams and all other occurrences of an ominous nature. By their interpretation his fears were increased, and he concluded to marry Mandane to a certain Persian named Cambyses, and send her out of the country. In the first year after the marriage of Mandane and Cambyses, Astyages saw another vision, in which a vine appeared to grow forth from his daughter and cover all Asia. The Magi having interpreted this as meaning that the issue of his daughter should reign in his stead, he sent for Mandane near the time of her delivery, and placed her under strict guard, resolving that the child should be destroyed as soon as it was born. Accordingly, when the child was born, the king sent for Harpagus, his kinsman, and the faithful manager of all his affairs, and commanded him to take the child and destroy it. Harpagus promised compliance, took the child home, and adorned it as for death; but, horrified by contemplating the deed which he had been enjoined to commit with his own hands, he sent for a neighboring herdsman, and commanded him, as if on the authority of the king, to take the child and expose it on the wildest and bleakest part of the mountain, where it would be most likely to speedily perish, adding threats of the most cruel punishment if he should presume to disobey this injunction.

The herdsman took the child, and with it returned to his cottage. It happened that his own wife, whose confinement had been daily expected for some time, had given birth to a dead infant during his absence; and the parents, after consulting, concluded to adopt the child of Mandane as their own, and expose the lifeless body of their own child, as Harpagus had directed. On the third day afterward, therefore, the body of their own dead child was shown to some of the most trusty of the servants of Harpagus who were sent to inquire into the affair, when the latter, satisfied that his orders had been faithfully executed, commanded that the child should have a royal burial.

When the adopted child, who was called Cyrus, had attained to about the age of ten years, he was discovered by Astyages in the following manner: The boys of the village in their

country after those who sought the child's life were dead. (See Matt. i. and ii.)

Nor were these prophetic and monitory dreams, according to the Bible records, confined to the Jews as to a chosen people, but they occurred quite as frequently among the heathens. Thus Abimelech, a heathen king in the days of Abraham, was warned in a dream against forming certain connections which would have involved consequences of vital importance to himself and to Abraham.—Gen. xx. 3-7. Thus Laban, the Syrian, was warned in a dream to abstain from the persecutions of mock royalty, suspected the truth concerning his origin, which, on bringing Harpagus and the herdsman under examination, was fully confirmed.

Astyages again had recourse to the Magi, who quieted his fears by informing him that the circumstance of the lad's regal office, as exercised over the boys of the village, might be considered as a sufficient verification of his dreams—that such dreams, in fact, were often fulfilled by trivial circumstances, and that the boy having been once a king, he might rest assured that he would never exercise that office again. He then dismissed Cyrus, and sent him with an escort to his parents in Persia, who, on learning his strange history, received him with great joy, and brought him up in a manner comporting with his noble birth.

This, probably, would have been the end of the affair, had not Astyages proceeded to inflict a most inhuman punishment upon Harpagus, for having spared the boy's life when an infant. Dissembling his anger for the moment, he announced his intention to offer a sacrifice to the gods for the preservation of the boy's life, and bade Harpagus to join him at the feast on the following evening, commanding him, however, to previously send his own son as a companion for Cyrus, who was still retained in the palace. With this order Harpagus unsuspectingly complied, congratulating himself that the affair had terminated so favorably. At the appointed hour of the feast, rich viands were placed before Astyages and his other guests, but before Harpagus was placed a special dish, which the king afterward tauntingly informed him contained a portion of the body of his own son, which had been served up for him, at the same time showing him the evidences of the fact. Harpagus, retaining his presence of mind, replied that whatever the king did was agreeable to him; but he afterward nursed his vengeance in secret, awaiting a suitable occasion to gratify it.

He therefore contracted a friendship for the young Cyrus. After the latter had grown up to manhood, Harpagus, seeing that Astyages was severe in his treatment of the Medes, consulted with one after another of the chief persons of the nation, and persuaded them to place him at their head, and depose Astyages. Having thus effectually sown the seeds of rebellion, he contrived to inform Cyrus of the fact by a letter which he sent to him carefully sewn up in the body of a hare. Following Harpagus' advice, Cyrus found little difficulty in persuading the Persians to revolt and invade Media. The result was the speedy deposition of Astyages, and the succession of Cyrus to his throne. Such was the origin and early history of CYRUS THE GREAT, who, by subsequent conquests, extended his dominion over all the then known parts of Asia. Thus were completely realized the foreshadowings of the dreams of Astyages, by means of those very precautions which he himself had taken to prevent their fulfillment.*

This same Cyrus also had a dream of like import, relative to the succession to his throne. The dream occurred while he was with his army in the country of the Massagetae, and just previous to his last battle with that warlike people, in which he lost his life. He dreamed that he saw Darius, the son of Hystaspes, standing on the confines of Asia and Europe, with wings extending each way, and with them overshadowing the then whole known world.

Now, Darius was at that time a young man, about the age of twenty, whom Hystaspes, his father, one of the courtiers of Cyrus, had left in Persia because he had not yet attained the age of military service; and nothing could have been more improbable than that even a thought should at that time have entered his mind of ever aspiring to the Median throne. Cyrus, however, deeply impressed with the vision, called Hys-

* See Herodotus, b. i. chap. 107-129, where this whole account is more circumstantially related.

taspes, related to him his suspicions, and sent him to Persia to keep a strict guard over the movements of his son.*

Of the extraordinary manner in which this vision was fulfilled many years after, we will speak after first relating some intermediate events which are equally remarkable in illustrating prophetic monitions.

After the death of Cyrus, which, as before intimated, happened shortly after the above-related vision, his son Cambyses succeeded to the throne. Cambyses afterward made war with Egypt, and led his army in person. On setting out on this expedition, he left two Magi, one of whom was named Smerdis, stewards of his palace and masters of all his affairs during his absence. He was accompanied into Egypt by his brother, who also bore the name of Smerdis. This Smerdis, during the war, was so unfortunate as to excite the envy of the king by a display of superior physical power, and among other things by bending a bow sent to them by an Ethiopian king, and which neither Cambyses nor any other person in his army was found able to bend. In the fear that Smerdis, if retained, would acquire undue influence in the army, he sent him back to Persia. Shortly afterward, Cambyses had the following vision in a dream: It appeared to him that a messenger had arrived from Persia, and informed him that Smerdis was seated on a royal throne, and that his head touched the heavens. Supposing that it was his brother Smerdis that was referred to in the vision, he immediately dispatched Prexaspes, one of his most trusty servants, to Persia to secretly assassinate Smerdis, which he succeeded in doing without difficulty.

Having thus disposed, as he thought, of his rival, Cambyses promised himself long life and prosperity, and a peaceful death in an old age. He was induced to count upon a future thus favorable from a circumstance which, while its relation will advance the denouement of our story, it will incidentally serve to illustrate the supernal nature of the Intelligence which in these times frequently came through oracles. He had consulted an oracle at Buto, which informed him that he should die at *Ecbatane*. Now, "*Ecbatane*" was the name of one of the capitals of the Medo-Persian empire, situated in Media, where the kings were in the habit of retiring for relaxation and repose from the affairs of government. Regarding, therefore, only the words of the oracle, and not suspecting that a meaning might be concealed under them, which was not then obvious to him upon the external, Cambyses supposed that he was destined to live a long and prosperous life, and die in his old age while in peaceful retirement at his Median capital. On his return from the conquest of Egypt, however, he marched northward along the shores of the Mediterranean, and entered the province of Galilee, and coming to a small town, encamped there. Of so little importance was the town, that Cambyses did not at first think to inquire its name. But while there, a herald arrived from Susa, and proclaimed in the army that Smerdis, son of Cyrus, had taken possession of the throne, and commanded the obedience of all the Persian subjects. Cambyses, hearing this, sent for Prexaspes, whom he had previously charged to destroy his brother Smerdis, and accused him of having failed to execute the order. Prexaspes, however, insisted that he had destroyed Smerdis with his own hand; but suggested that it was Smerdis the Magian, who, from a personal resemblance which he bore to Smerdis the son of Cyrus, had been emboldened to assume his name and to usurp the throne. The herald being interrogated, circumstances were developed to confirm this suspicion, when Cambyses, mounting his horse in a rage, dropped the scabbard from his sword, and accidentally and fatally wounded himself in the thigh. While subsequently lying upon his couch, terrified at the prospect of death, he inquired what was the name of that place, and was informed that it was "*Ecbatane*." Remembering then the oracle, he exclaimed: "Here, then, it is fated that Cambyses, the son of Cyrus, should die." His death accordingly happened soon after, and thus was the oracle fulfilled, but in a very different manner from that in which he supposed it would be. Thus, also, was fulfilled the dream in which it appeared to be announced that Smerdis was seated upon a royal throne, with his head reaching the heavens, but in which dream it was not shown to what Smerdis this related. The pseudo Smerdis, shutting himself up in the royal palace, and refusing to be seen by the populace, who might recognize him, reigned securely for several months, after which DARIUS HYETASPES and six other Persian nobles, having discovered the imposture, stealthily procured admission to the palace and assassinated him. After this, Darius was in a singular manner chosen king of Persia, and became firmly seated upon the throne; and by the glory of his subsequent reign, and also his conquests both in Asia and Europe, the dream of Cyrus was fully verified, which represented him as overshadowing Asia and Europe by the symbolical wings which projected from his shoulders!

[TO BE CONTINUED.]

* Herod. b. i., 209-210.

STATE OF THE WORLD.

We copy the following from a lecture by Rev. Dr. Bayley, published in the *New Church Herald*, Cincinnati. In perusing this description of the lapsed state of the public mind which characterized the last century, particularly toward its close, one can not fail to see in it the portents either of utter dissolution or of some signal change for the better, the realization of which latter it is to be hoped is not now very far distant.

During the last century the old system, which governed the human mind, both in Church and State, were gradually, but constantly, crumbling to their ruin. They had subsisted for more than a thousand years; they were, no doubt, the best which God's mercy could give to man in the degraded state in which man chose to continue; but they had sunk at length into total weakness, in consequence of the wide spread of indifference and unbelief. This system of government may be briefly described to have been the rule of personal influence and not of principle; the power of obtaining government over others, and using it by means of fear and from motives of selfishness, and not from a desire to produce human enlightenment and human happiness; and consequently, the rule, not of right, but of selfishness and sin. In the Church it consisted of a supposed divine right of popes, bishops, and preachers, to rule by the terrors of a perverted interpretation of the Word of God. In the State it consisted of a supposed equally divine right of chiefs and monarchs to govern for their own selfish interests, and for the benefit of their own special dynasties. Both these supposed rights, when analyzed, just come to this—the lust of spiritual dominion in the Church, and the lust of natural dominion in the State.

We have said that these principles, from some cause or other, had ceased to have their hold upon the human race, and had ceased to be a guarantee even for external order; and from the days of Hildebrand, in which the lust of dominion was full-blown in the Church, down to the period consummated by the French Revolution, they had gradually become more thoroughly weak and rotten, until at that time they absolutely broke in all directions; and it appeared as if utter ruin to all existing institutions, involving also everything truly noble and good, would have overwhelmed the human race. That this is a truthful account of the condition of things, we will endeavor to show by one or two extracts from writers who give evidence, not for anything connected with our argument, but simply from historical considerations; and these are persons whom we select as not only entirely impartial, but fully competent to give an account of the matter. We wish first to state the facts, and then we will proceed to the arguments which the case presents.

Alison, in chapter 60 of his magnificent work, describes this crisis: "Man's connection with his Maker was broken by the French apostles of freedom; for they declared there was no God in whom to trust the great struggle for liberty." "Human immortality," says Channing, "that truth which is the seed of all greatness, they derided. In their philosophy, man was a creature of chance, a compound of matter, a worm soon to rot and perish forever." The revolution came, with its disasters and its passions, its overthrow of thrones and altars, its woes, its blood, and its suffering. In the general deluge, thus falling upon a sinful world, the mass of mankind still clung to their former vices. They were, as of old, "marrying and giving in marriage," when the waters burst upon them; but an Ark of Salvation had been prepared by more than mortal hands. The hand on the wall was perceived by the gifted minds to whom Providence had unlocked the fountains of original thought."

Sir James Mackintosh, writing in 1780, says: "Twenty years ago the state of opinion was such as to indicate an almost total destruction of religion in Europe; ten years ago, the state of political events appeared to show a more advanced stage in the progress towards such a destruction."

Bishop Barnet, in 1713, observes: "I can not look on without the deepest concern, when I see the imminent ruin hanging over this church, and by consequence, over the whole Reformation. The outward state of things is black enough. God knows; but that which lightens my fears, arises chiefly from the inward state into which we are unhappily fallen."

"I will, in examining this, confine myself to the clergy. Our Ember weeks are the burden and grief of my life. The much greater part of those who come to be ordained, are ignorant to a degree not to be apprehended by those who are not obliged to know. The easiest part of knowledge is that to which they are the greatest strangers; I mean the plainest parts of the Scriptures, which they say, in excuse for their ignorance, that their tutors in the Universities never mention the reading of, to them; so that they can give no account, or at least a very imperfect one, of the Gospels. Those who have read some few books, yet never seem to have read the Scriptures. Many cannot give a tolerable account even of the Catechism itself, how short and plain sever."

Bishop Butler, 1736, bears testimony to the same effect. "It is come, I know not how, to be taken for granted by many persons, that Christianity is not so much of a subject of inquiry; but that it is now, at length, discovered to be fictitious.

And accordingly, they treat it, as if in the present age this were an agreed point among all people of discernment."

Archbishop Seeker, in 1733, remarks: "In this we cannot be mistaken—that an open and professed disregard for religion is becoming, through a variety of unhappy causes, the distinguished character of the present age. Indeed, it hath already brought in such dissoluteness and contempt of principle in the higher part of the world, and such profligate intemperance and fearlessness of committing crimes in the lower, as must, if the torrent of impiety stop not, become absolutely fatal."

We will not detain you by multiplying evidences of this kind. The accounts of this period are so full of statements of such a character, that the most cursory student of its history must be fully satisfied of the fact.

There is, however, just one testimony that is so clear, not only respecting the catastrophe that impended over the human race, but also of the deep-felt necessity for divine mercy to interfere to lead and guide man to better things, that we will just advert to it in this place—Lamartine, the poet and historian, and once celebrated President of the Republic of France; given, however, considerably before the period when he became so distinguished in his country's eyes. In his "*Travels in the Holy Land*" he records a conversation which he had with Lady Hester Stanhope, on the condition of the world, and the necessity of something from the Divine mercy to lift it to a higher state; during which, he said: "I perceive in the staggering creeds of men, in the tumult of human ideas, in the void of man's heart, in the depravity of his social state, in the repeated convulsions of his political institutions, all the symptoms of an overthrow, and, consequently, of an approaching and imminent change. I believe that God always shows himself at the very moment when all that is human is proved to be insufficient—when man confesses that of himself he is nothing. The world is in this state at present. I believe, therefore, in a Messiah not far distant from our epoch; but in this Messiah I do not see a Christ, who has nothing to add to the wisdom, the virtue and the truth that he has already taught us; but I expect one whom Christ has said should come after him—that Holy Spirit always acting, always enlightening man, always revealing him, according to the time and to his wants, what he ought to know and do. Whether this Divine Spirit becomes incarnate in a man or in a doctrine, in a fact or in an idea, matters little; it is the same thing; man, or doctrine, or idea. I believe in it, I hope in it, I expect it, I invoke it."

That this was not only the feeling even of the most eminent philosophical and thoughtful minds when applied to the condition of the human race, but that it was especially felt by the thoughtful in the Church, we will adduce one evidence to show. Dr. Watts, in par. 7 of his "*Improvement of the Mind*," says: "There are at present many difficulties and darkneses hanging about certain truths of the Christian religion; and since several of these relate to important doctrines, such as the origin of sin, the fall of Adam, the person of Christ, the blessed Trinity and the decrees of God, which still embarrass the minds of honest and inquiring readers, and which makes work for noisy controversy; it is certain there are several things in the Bible unknown, and not sufficiently explained; it is certain there is some way to solve these difficulties, and to reconcile these contradictions. Happy is every man who shall be favored of Heaven to give a helping hand toward the introduction of the blessed age of light and love."

Singular Illusions.

The strange illusions with which hypochondriacs and insane persons are oftentimes affected are not a little amusing to the unconcerned spectator, however uncomfortable they may be to the patient himself. There are many anecdotes respecting these illusions related by medical authors.

Marcus Donatus informs us that a baker, Ferrara, believed he was made of butter, and on that account would not approach the oven, lest he should melt.

The same author relates that a person by the name of Vicentius imagined he was of such an enormous size that he could not go through the door of his apartment. His physician gave orders that he should be forcibly led through it, which was done accordingly, but not without fatal effect, for Vicentius died out as he was forced along, that the flesh was torn from his bones, and that his limbs were broken off, of which terrible impression he died in a few days, accusing those who conducted him of being his murderers.

Tulpius tells us that the wife of one Solomon Galinus fancied she had been dead, but that God had sent her back to the world without a heart, for he had kept it in Heaven. On this account she was extremely unhappy, and more miserable than any creature on earth.

Gruener relates the case of a German student of theology, by the name of Rau. Imagining himself the subject of a Divine call, without waiting for holy orders, he commenced preaching. The following is the conclusion of one of his discourses: "He who believes not in witches does not believe in the devil; he who does not believe in the devil does not believe in God; he who believes not in God must be damned."

Hypochondriacs have sometimes imagined themselves a frail article of china, and, of course, have been in constant fear of being dashed to pieces, by the carelessness of servants or the forgetfulness of friends. Pope, in "*The Cave of Spices*," thus represents these same breathing articles of brittleware:

"Here living tea-pots stand, one arm held out,
One bent; the handle this, and that the spout;
A pipkin there, like Homer's triped-walk;
Here sighs a jar," etc.

Popular Banking.

The following is a fair specimen of Banking in our country. We know that Banks and their demerits and apologists will deny this as a fair specimen of Banking operations. We will not deny that there are no exceptions. But we insist that if a full report could be obtained by disinterested and honest parties, and the Banks obliged to redeem their notes, the public would see, as in the case below, that "ten yearlings, one cow and calf, one wheelbarrow, one sorrel horse, one jack, one horn, eight shoats and thirteen mules would have to represent many a \$234.17 while many millions of dollars would be shown to represent nothing but fraud.

Banking in Vermont presents some curious characteristics, to judge from the returns of the Bank Commissioner for the present year. He notes a singular fact with regard to the Bank of Belows Falls, viz., that the Directors, in violation of the law, have not held a meeting for twelve years. From personal examination the Commissioner finds that the resources of the Bank include \$27,536 of doubtful debts. The summing up of assets, in some instances, presents a most unaccountable and varied bill of items. Here is a specimen: the Bank of Royalton makes no item of "personal property" to the value of \$294.50, which the Commissioner found to consist of the following: Ten yearlings, one cow and calf, one wheelbarrow, one sorrel horse, one jack, one horn, eight shoats and thirteen mules. It is shown that about twenty-five out of the forty-eight banks have encroached on their capitals; several having debts of \$40,000 and \$50,000 on capital stocks of \$100,000 and \$150,000.

The Bank of Charleston shows a deficit of \$15,036 on a capital of \$100,000; the Bank of Royalton, \$15,133 on \$100,000; the Farmers' Bank of Orwell, \$10,250 on \$100,000; the Bank of Burlington, \$13,188 on \$150,000; the Farmers' and Mechanics' of Burlington, \$15,171 on \$150,000; the Merchants' of Burlington, \$13,521 on a like capital; and seven, in amounts of \$20,000, 5,000, and \$10,000. The Commissioner also notes, in many cases, the disbursements of dividends not earned. There are, however, some strong banks which have a liberal accumulation of profits. The Vermont, of Montpelier, shows a surplus of \$21,042 on a capital of \$100,000, all doubtful debts being charged profit and loss; the Bank of Brattleboro', \$25,093 on \$150,000; the Belows Falls, \$12,077 on 150,000, and others of smaller capital with \$2,500 and \$5,000 on hand.

SHADOWY GHOSTS.—A correspondence of rather curious character has taken place between Mr. William Howitt and Charles Dickens, on the suggestion of a writer in "All the Year Round," that ghosts were "thoughts," and had no actual, independent existence. Mr. Howitt recapitulates many striking instances of the decided personality of these shadowy beings, and says: "Whoever s.t.s himself to resolve of the ghosts that have appeared in this blessed world, from Job's apparition, which made his hair stand on end, or Brutus's evil genius, down to that of Captain Whatecroft, which the other day compelled the War Office to correct the date of his death before Lucknow, in the official return into thought suggestions—will leave Don Quixote and his windmills amazingly far behind." Mr. Dickens replies, vindicating the genuineness of the cases in "All the Year Round," and states that he himself has always taken a great interest in these matters, and has even lived in a famous haunted house in Kent, now shut, but requires evidence such as he has not yet met with, and "that when he thinks of the amount of misery and injustice that constantly attend us in this world, which a word from the departed dead could set right, he would not believe, could not believe in the War Office ghost without overwhelming evidence."

In reply to an article in the *Christian Inquirer*, setting forth the heart of man as the manifest God and predicated the Trinity through its affections, the editor of the paper says: If the Bible would not seem to encourage the idea of a Trinity, if interpreted by reason, neither does it, we as firmly believe, if constructed by the heart.

It is in vain, therefore, to speculate as to what God might have done: for if the Bible teaches that what He has done is to reveal His Fatherly Unity, that is enough. We would not be wise above that which is written.

God can not do what this writer says, viz., lay aside His infiniteness and become finite, lay aside His perfection and become contingent and dependent. It is not an object of His power. It is a contradiction and absurdity in itself. We must give up the use of language and all received ideas of things, and abandon all our first principles and general axioms about will and personality, and consciousness to utter confusion and chaos, before we can assent to any such proposition as that God laid aside His own nature and took ours upon Himself.

THE MILKY WAY.—The milky way forms the grandest feature of the firmament. It completely encircles the whole fabric of the skies, sends its light down upon us, according to the best observations, from not less than 18,000,000 of suns. These are planted at various distances, too remote to be more fully understood; but their light, the medium of measurement, requires for its transit to our earth periods ranging from ten to a thousand years. Such is the sum of the great truths revealed to us by the two Herschels, who, with a zeal that no obstacle could daunt, have explored every part of the prodigious circle. Sir William Herschel, after accomplishing his famous section, believed that he had gauged the milky way to its lowest depth, affirming that he could follow a cluster of stars with his telescope, constructed expressly for the investigation, as far back as would require 330,000 years for the transmission of its light.

CURIOUS ESTIMATE OF THE GRAIN CROP FOR 1859.—If a man had commenced to measure grain fifteen hundred years before the making of Adam, and had worked constantly until the present time, measuring a bushel a minute, and working ten hours a day, he would only have measured the grain production of this country for the present year. If, on the other hand, the product of grain of this country for two years were piled into a column of cubic feet, it would reach to the moon. Again if we subdivide our grain product of one year into grains, we would have 750,000,000,000,000—a number too great for the mind to comprehend, but seemingly only sufficient for our well-fed people.

THE LAST SIXPENCE.—James Truesdell, a gentleman of some seventy years, living in Liberty, Pennsylvania, has been for over twelve years past industriously engaged, when the weather and his health would permit, in digging over a piece of ground near his dwelling, and carrying the stones and some dirt into a pile. Here he has labored, "digging one stone or a shovel full of dirt at a time, until the mound has reached the height of thirty or forty feet, and is much larger than his house. He said as a reason for his labors that he lost a sixpence in his garden. He soon after found several sixpences, but continued to dig until his whole garden has been carried to increase the mound. He is peaceful and industrious in his way, so his family let him work. To their offers of assistance, he gives a decided negative and digs away alone. Mr. Truesdell is a well-informed man, and talks rationally on every subject but his lost sixpence.

A LOST ART.—The Philadelphia *North American*, in view of the disregard of the principles of political economy on which the public and revenue and expenditures are conducted, classes that science among the "lost arts."

The people of Williamsburgh, Ohio, recently became highly indignant against a rum-seller of their village. A Committee of two clergymen were sent to him with a request that he would suspend his business, but they were met with insult. He was next waited upon by ladies, but they, too, were treated with contempt, whereupon the female portion of the population arose in their might, knocked in the heads of all the whisky barrels they could find, tore up the furnaces, smashed the copper kettles, and reduced the entire establishment to a wreck.—*Times*.

A clergyman of Concord, N. H., (so says the *Statesman* of that place) met a little boy of his acquaintance on the cars, and said to him, "This is quite a stormy day, my son." "Yes, sir," said the boy, "this is a very wet rain." The clergyman, thinking to rebuke such hyperbole, asked if he ever knew of other than wet rain. The boy answered that he never knew personally of any other, but he had read in a certain book of a time when it rained fire and brimstone, and he guessed that was not a wet rain.

CURE FOR RHEUMATISM.—The following is said to be a sure cure for Rheumatism:

Recipe.—Take a bullock's gall and cut it into small pieces. Then put it in a sauce-pan, add half a pint of the best brandy, half an ounce of Cayenne pepper, and a lump of saltpeter of about the size of a pigeon's egg. Boil it down to about a gill.

Directions for use.—Rub in with a piece of flannel the places affected, night and morning, for a week or ten days. Where the Rheumatism is in the bone (what is called chronic rheumatism), it will require to be continued for a longer period.

SLEEPING AND WAKING DREAMS.

BY MRS. ARDY.

The bright and varied dreams that cheer

The darkness of the night.

How soon our sorrow disappear

Beneath their magic light!

Long banished pleasures they renew.

Long absent friends restore:

The loved and lost, the good and true.

They yield to us once more.

'Tis true we wake, and sigh to meet

The world's returning strife.

But coming night shall bid us greet

In sleep another life.

Age may assert its ruthless power.

But still those dreams remain.

Giving to us the precious hour

Of youth and joy again.

But there are dreams more bright, more blest.

That hush us in the day:

How soon in such enchanted rest

Life's vigor steals away!

We image fair and cloudless years

Beneath a spell like this.

And deem our changeful vale of tears

A fairy land of bliss.

We wake—we feel our trust betrayed.

We mourn in fruitless pain:

Alas! when once such visions fade.

They charm us not again:

A faint sad vestige of the dream

May in our hearts be nursed:

But never is its second beam

So sunny as its first.

Books for the Holidays at Half Price.

Until the 15th of January next, we will fill orders for the following books in our catalogue on the last page of this paper, at half price.

Light from the Spirit-world.		Including postage, 47 cts.
The Road to Spiritualism.	In four lectures, by Dr. Hallock.	13 "
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WEEKLY ITEMS AND CLEANINGS.

CONGRESS. At the time we write (Friday evening, Dec. 16), we have no intelligence that the House of Representatives at Washington has succeeded in effecting an organization. Speechifications, "bunkum," and in the enacting of the squabble between pro-slavery and anti-slavery members, have been steadily going on, with occasional ballottings for speaker, which have constantly shown a majority for Mr. Sherman (Republican), but not enough to elect him. The country is in an unhappy state of commotion, which can be quieted by a little Christian charity and just concession on both sides, though we hope that our senators and representatives will not allow themselves to be frightened by the bughar of disunion into any measures that are either dishonorable or morally wrong. On Thursday, Mr. Crawford, of Georgia, made a speech in the interests of the Union in which he is reported to have declared that he was not only in favor of revolution and a destruction of the Union if a Republican President should be elected in 1860, but that he was in favor of it. We see nothing specially alarming in such mad expressions, except those who make them. *Quem Deus vult perdere, etc.*

SOUTH CAROLINA REPAINT.—Mr. Whaley, member from Charleston, introduced the following in the South Carolina House of Representatives on the 12th inst.:

"Whereas, Fraternal relations are dissolved between the North and South, the slaveholding States demanding that the dissolution of the Union be consummated and this state of affairs will probably render a resort to arms necessary. Therefore,

"Resolved, That the sum of \$200,000 be placed at the disposal of the Governor, to be used at his discretion, according to the exigency of the times."

We hope our little friend down there will keep cool, and not let herself be any rash measures. We would like to know how she expects to keep her slaves in case of the insurrection and civil war which she now seems to be preparing.

SYMPATHY MEETING FOR BROWN'S FAMILY.—A meeting was held at the Cooper Institute, on Thursday evening of last week, for the purpose of adding to the fund for the aid of the families of J. Brown, and those who fell with him in the Harper's Ferry raid. The meeting was addressed by Rev. Dr. Cheever, Wendell Phillips, Hiram Mattison, and Rev. Mr. Stone. We should think, from printed report of Mr. Phillips' speech, that he was quite unnecessary, inflammatory, but this did not justify the proceedings of the lawless rowdies who were there seemingly for the express purpose of breaking up the meeting, and several of whom had to be ejected by the police.

LATER FROM BROWNSVILLE.—CHARLESTON, Wednesday, Dec. 16, 1859.—The *Courier* of to-day contains special advices from Brownsville, which state that Cortinas has quartered the dead bodies of Texan troops killed in the late skirmish, and suspended them to the saddles of his own men. This had created the greatest excitement at San Antonio. The Mexicans were favoring Cortinas.

A NEW SLAVE-TRADE PROJECT.—There is a bold project afoot of for bringing negroes from Cuba to Florida, and from that point supply the demand in Louisiana, Mississippi and Alabama, taking them by the way of Georgia. This is to evade the law more effectually. The projectors believe, from the short distance between Florida and Cuba, they can succeed in doing a large business. Though this would not be directly importing from Africa, it would give a great impulse to the slave trade. The Administration is informed of the scheme, and give credit to the representations made. Instructions have been prepared for United States marshals and naval officers to prevent a violation of the laws.

COLLISION ON THE EAST RIVER.—About half-past 1 o'clock Wednesday morning of last week, the steamboat *Vanderbilt*, of the Stonington line, when abreast of pier No. 1 East River, returning from Stonington, came in collision with the Hamilton Avenue ferry-boat *Mermaid*, cutting her down to within eight inches of the water-line. The *Vanderbilt* is badly injured, having ten stanchions broken, struts, a portion of bulkheads carried away. Carpenters were immediately set to work on the *Vanderbilt*, and she left Stonington in the evening at the usual hour. The ferry-boat was cut almost in two. She was towed away to the dry-dock at Red Hook. No person was injured.

A letter in the London *Post* gives the report that one of the divers had entered the saloon of the *Royal Charter*, and there found about 200 passengers in the positions they occupied when the ship went down, some sitting round the table, others standing upright, and others as if in the act of coming from their berths. Two experienced divers had succeeded in raising about two tons of copper ore, but no gold.

The people of Cape Ann have been startled by the appearance of their midst of a strange creature, only in dress resembling a woman who wanders about evidently in search of somebody. She stares curiously in the faces of those she meets, without uttering a word, comes and goes mysteriously, and no one has yet had the courage to address her, although her manners do not indicate evil design.—*N. Y. Times*

Dr. Livingston the pioneer explorer of new countries, is pushing his way into Africa far beyond where any white man has ever been. He finds strange people and animals, feathery spiders, monkeys, tigers, &c.

LARGE COTTON CROP.—It is estimated there will be 1,200,000 bales 350,000 over last year's product. This excess is chiefly owing to the overflow of the Mississippi River last year, and thus enriching the land.

A colored man named William Cooper, was recently suspended from a Presbyterian Church in Buffalo, for having plotted to get his wife returned to slavery. He professed repentance, but reinstatement was refused him; on an appeal to the Synod, however, he was restored. The colored Presbyterians are much excited at the result.

The Mayor of Washington, (D. C.), was recently addressed by a number of Jewish citizens, asking whether, if their places of business were closed on their Sabbath, the seventh day, they could without disturbance be kept open on Sunday, the first day. In reply, the Mayor referred to the existing statute expressly prohibiting any bodily labor on the Lord's day, commonly called Sunday, and that he would require every violation of it to be visited with the usual penalty.—*Times*.

The logo consists of a central globe with a cross on its surface. Above the globe, the words "SPIRITUAL TELEGRAPH" are written in a curved, arching font. Below the globe, the words "FIREBODIE PREACHER" are written in a straight, bold, serif font.

Energy cooperation, and induce others to do likewise.

... Training will commence immediately at that particular school.

